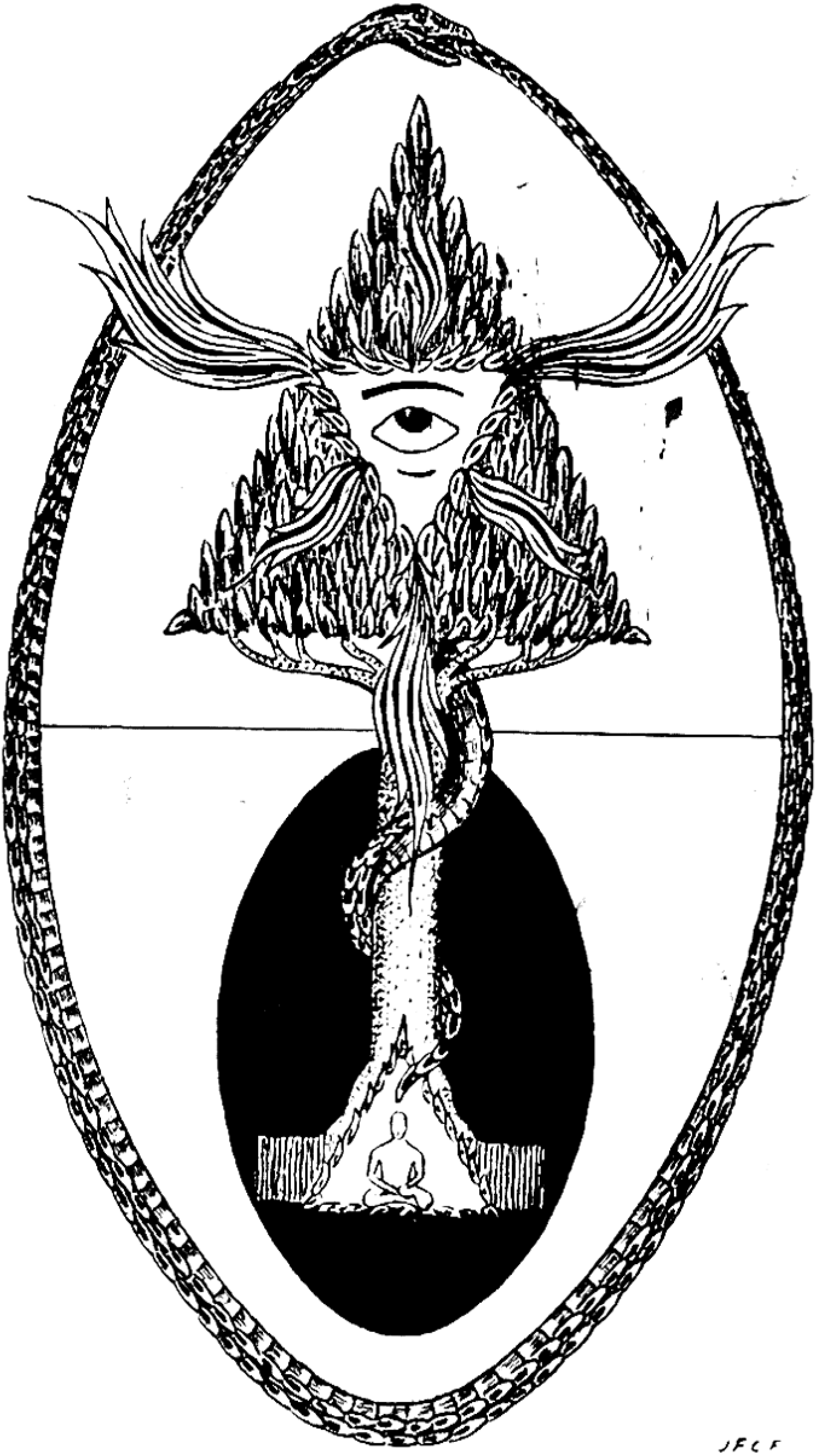
YOGA



THE EYE OF SHIVA.

[Frontispiece.

YOGA

A STUDY OF THE MYSTICAL PHILOSOPHY OF THE BRAHMINS AND BUDDHISTS

BY

J. F. C. FULLER

See page 15.

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PREFACE

Much has been written about Yoga ever since the Theosophists "discovered" spiritual India, and not a little of a very uninformed nature which, in place of elucidating a complex mental science, has either perplexed the student or rendered the whole subject ridiculous. In this book it is my intention to abide by facts and simultaneously introduce sufficient cross references to other mystical systems, such as Western Magic and the Qabalah, to show that Yoga is one of a series of means of deliverance from worldly illusions. All these systems are closely related; for, in one sense, they and many others, such as Christian Mysticism, Quietism, Buddhism, Taoism and Sufiism, are spiritual languages the words of which differ in sound but the meanings of which are identical. To accomplish this aim in full would require a series of volumes, consequently to profit by the information contained in this book, which is but a short essay on an immense subject, it will be of advantage to the reader if he possesses some elementary knowledge of mysticism generally and, if he be lacking in this knowledge, then he must remember that all systems are but roads to one goal. Some

are long and others short; some bad and others good, and, according to the mentality and education of the student, some are suited and others unsuited to his endeavours. Briefly, the problem is as follows: We live in a world of appearances in which all things are thoughts, and thought ends at a blank wall called the Unknowable. Herbert Spencer grasped this very clearly in his "First Principles" when he wrote:—

> We not only learn by the frustration of all our efforts, that the reality underlying appearances is totally and for ever inconceivable by us; but also learn why, from the very nature of our intelligence, it must be so. . . . Though the Absolute cannot in any manner or degree be known, in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness; that so long as consciousness continues, we cannot for an instant rid it of this datum; and that thus the belief which this datum constitutes, has a higher warrant than any other whatever.[1]

And again:

> . . . . that by the laws of thought we are rigorously prevented from forming a conception of absolute existence; we are by the laws of thought equally prevented from ridding ourselves of the consciousness of absolute existence: this consciousness being as we here see, the obverse of our self-consciousness.[2]

No mystic could object to these two quotations. Consciousness is the limiting factor and

[1] "First Principles," Herbert Spencer, chap. v. p. 27.
[2] *Ibid.*, chap. iv. p. 26.

consciousness is expressed by thought, consequently the Yogî says: "Stop thinking and get beyond or behind consciousness and you will discover the meaning of Reality in superconsciousness (Samâdhi), which is as different from consciousness as a fourth dimensional world is from our existing three dimensional globe. I have mapped out a royal road to this Reality and have called it Yoga. In place of continuing to believe in the Unthinkable or Unknowable, travel along this road and prove it false or true. People who use thinkable symbols to prove or disprove the Unthinkable are on a level with those who would prove or disprove the existence of a fourth dimensional universe by means of three dimensional mathematics. It can't be done, a glimmer of truth may be obtained by means of thought, but this is all. A glimmer of light is not a flame, and if your object is to boil potatoes it is useless hanging your pot over a glimmer—you must seek and find the flame."

In this little book I have analysed this problem from the point of view of the Yoga philosophy; a philosophy which has been the solace of millions for many centuries, not only in India, but throughout the world. A philosophy which has produced the greatest and most influential of masters—Gotâma, Christ and Mahomet, whose mastery over the Unknowable has been the

driving force of nations. All these men were Yogîs of one sort or another; their lives, though outwardly at variance, were inwardly the same, and so was their teaching, which, in each case, led the aspirant to the One Reality—The Peace Which Passeth Understanding.

"For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, the rest is allowed, yea, perfect goodness and wisdom. The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten: sorrows are passed, and in the end is showed the treasure of immortality." [1]

Intra Nobis Regnum Dei.

J. F. C. F.

21*st March*, 1925.

[1] 2 Esdras viii. 52–54.

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CHAPTER I

THE AGNOSTIC POSITION

DIRECT experience is the key to Yoga; direct experience of that Soul (Ātman), or Essence (Purusha), which acting upon Energy (Prâna) and Substance (Ākâsa) differentiates a plant from a stone, an animal from a plant, a man from an animal, a man from a man, and man from God. Ultimately this Soul, or Essence, is the underlying Equilibrium of all things; for as the Bhagavad-Gîtâ says: "Equilibrium is called Yoga."

Chemically the various groups in the organic and inorganic worlds are similar in structure and composition. One piece of limestone is very much like another, and so also are the actual bodies of any two men, but not so their minds. Therefore, should we wish to discover and understand that Power which differentiates, and yet ultimately balances all appearances, which are derived by the apparently unconscious object

and received by the apparently conscious subject, we must look for it in the workings of man's brain.[1]

This is but a theory, but a theory worth working upon until a better be derived from truer facts. Adopting it, the transfigured-realist gazes at it with wonder and then casts theory overboard, and loads his ship with law; postulates that every cause has its effect; and, when his ship begins to sink, refuses to jettison his wretched cargo, or even to man the pumps of doubt, because the final result is declared by his philosophy to be unknowable.

If any one cause be unknowable, be it first or last, then all causes are unknowable. The will

[1] Verworn in his "General Physiology" says: "It was found that the sole reality that we are able to discover in the world is mind. The idea of the physical world is only a product of mind. . . . But this idea is not the whole of mind, for we have many mental constituents, such as the simple sensations of pain and of pleasure, that are not ideas of bodies . . . every process of knowledge, including scientific knowledge, is merely a psychical event. . . . This fact cannot be banished by the well-known method of the ostrich" (pp. 39, 40).

"The real mystery of mysteries is the mind of man. Why, with a pen or brush, one man sits down and makes a masterpiece, and yet another, with the self-same instruments and opportunities, turns out a daub or botch, is twenty times more curious than all the musings of the mystics, works of the Rosicrucians, or the mechanical contrivances which seem to-day so fine, and which our children will disdain as clumsy" (R. B. Cunningham Graham in his Preface to "The Canon").

to create is denied, the will to annihilate is denied, and finally the will to act is denied. Propositions perhaps true to the master, but certainly not so to the disciple. Because Titian was a great artist and Rodin a great sculptor, this is no reason why we should abolish art schools and set an embargo on clay.

If the will to act is but a mirage of the mind, then equally so is the will to differentiate, or to select. If this be true, and the chain of cause and effect is eternal, how is it then that cause A produces effect B, and cause B effect C, and cause A + B + C effect X? Where originates this power of production? It is said there is no change, the medium remaining alike throughout. But I say there is a change—a change of form,[1] and not only a change, but a distinct birth and a distinct death of form. What creates this form? Sense perception. What will destroy this form, and reveal to us That which lies behind it? Presumably cessation of sense perception. How can we prove our theory? By cutting away every perception, every conception, every thought-form as it is born, until nothing thinkable is left, not even the thought of the Unknowable.

The man of science will often say, " I do not

[1] Form here is synonymous with the Hindu Mâyâ; it is also the chief power of the Buddhist devil, Mara.

know, I really do not know where these bricks came from, or how they were made, or who made them; but here they are; let us build a house and live in it." Now this indeed is a very sensible view to take, and the result is we have some very fine houses built by these excellent bricklayers; but strange to say, this is the fatalist's point of view, and a fatalistic science is indeed a cruel oxymoron. As a matter of fact, science is nothing of the kind; for, when the scientist has exhausted his supply of bricks, he starts to look about for others, and when others cannot be found, he takes one of the old ones and, picking it to pieces, tries to discover of what it is made so that he may make more.

What is small-pox? Really, my friend, I do not know where it came from, or what it is, or how it originated; when a man catches it he either dies or recovers; please go away and don't ask me ridiculous questions! Now this indeed would not be considered a very sensible view to adopt. And why? Simply because small-pox no longer happens to be believed in as a malignant devil, but is, at least partially, known and understood. Similarly, when we have gained as much knowledge of the First Cause as we have of small-pox, we shall no longer *believe* in a Benevolent God or otherwise, but shall, at least partially, know and understand Him as

He is or is not. "I can't learn this!" is the groan of a schoolboy and not the exclamation of a sage. No doctor who is worth his salt will say: "I can't tackle this disease"; he says: "I *will* tackle this disease." So also with the Unknowable, God, *A Priori*, First Cause, etc., etc., this metaphysical sickness can be cured. Not certainly in the same manner as small-pox can be; for physicians have a scientific language whereby to express their ideas and thoughts, whilst a mystic too often has none; but by a series of exercises, or a system of symbols, which will gradually lead the sufferer from the material to the spiritual, and not leave him gazing and wondering at it, as he would at a star in the night.

A fourth dimensional being, outside a few mathematical symbols, would be unable to explain to a third dimensional being a fourth dimensional world, simply because he would be addressing him in a fourth dimensional language. Likewise, in a lesser degree, would a doctor be unable to explain the theory of inoculation to a savage; but it is quite conceivable that he might be able to teach him how to vaccinate himself or another; which after all would be the chief point gained.

Similarly, the Yogî says: I have arrived at a state of Super-consciousness (Samâdhi) and you,

my friend, are not only blind, deaf and dumb, but a barbarian. You are totally immersed in Darkness (Tamas); a child of ignorance (Avidyâ), and the offspring of illusion (Mâyâ); as wandering and insane as those unfortunates you lock up in your asylums to convince you and your friends that you are not all raving mad. For you consider not only one thing, which you insult by calling God, but all things, to be real; and anything which has the slightest odour of reality you pronounce to be an illusion. But, as my brother the Magician of the West has told you, "he who denies anything asserts something," now let me disclose to you this Something, so that you may find behind the pairs of opposites what this Something is in Itself and not in its appearance.

In the West, if we study closely the systems of the mystics, we find how they arrive at a solution of the problem by adding symbol to symbol, until eventually they reach up to God. In the East, an opposite process is attempted. The Yogî by subtracting symbol from symbol ultimately reaches down to God. The former system is synthetic, the latter is analytic. Both are, however, destructive, the first destroying a void by filling it, the second a plenitude by emptying it. In the West the Mystic says: "As all came from God so must all proceed to

God," the motion is a forward one, an acceleration of the one already existing. Now let us analyse what is meant by the words of the Yogî when he says: "As all came from God so must all return to God," the motion being, as it will at once be seen, a backward one, a slowing down of the one which already exists, until finally that goal from which we originally set out is reached by a cessation of thinking, a weakening of the vibrations of illusion until they find cessation of existence in Equilibrium.[1]

[1] "The forces of the universe are only known to us, in reality, by disturbances of equilibrium. The state of equilibrium constitutes the limit beyond which we can no longer follow them" (Gustave le Bon, "The Evolution of Matter," p. 94).

CHAPTER II

THE VEDÂNTA

BEFORE I examine the theory and practice of Yoga, it is essential that the reader should possess some slight knowledge of the philosophy of the Vedânta ; and though the following in no way pretends to be an exhaustive account of the same, yet I hope that it will prove a sufficient guide to lead the seeker from the Western realms of Magic and action to the Eastern lands of Yoga and renunciation.

To begin with, the root-thought of all philosophy and religion, both Eastern and Western, is that the universe is only an appearance and not a reality, or, as Deussen writes :

> The entire external universe, with its infinite ramifications in space and time, as also the involved and intricate sum of our inner perceptions, is all merely the form under which the essential reality presents itself to a consciousness such as ours, but is not the form in which it may subsist outside of our consciousness and independent of it; that, in other words, the sum total of external and internal experience always and only tells us how things are constituted for us, and for our intellectual capacities, not how they are in themselves and apart from intelligence such as ours.[1]

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[1] Deussen, " The Philosophy of the Upanishads," p. 40. See also Berkeley's " Three Dialogues between Hylas and Philonous."

Here is the whole of the world's philosophy in a hundred words. The undying question which has perplexed the mind of man from the dim twilight of the Vedas to the sweltering noon-tide of present-day scepticism is: what is the "Ding an sich"; what is the αὐτὸ καθ' αὐτό; what is the Ātman?

That the thing which we perceive and experience is not the "thing in itself" is very certain, for it is only what "we see." Nevertheless we renounce this as being absurd, or not renouncing it, at least do not live up to our assertion; for, we name that which is a reality to a child, and a deceit or illusion to a man, an apparition or a shadow. Thus, little by little, we beget a new reality upon the old reality, a new falsehood upon the old falsehood, namely, that the thing we see is "an illusion" and is not "a reality," seldom considering that the true difference between the one and the other is but the difference of name. Then, after a little, do we begin to believe in "the illusion" as firmly and concretely as we once believed in "the reality," seldom considering that all belief is illusionary, and that knowledge is only True as long as it remains unknown.[1]

[1] Once the Unknown becomes Known it becomes untrue, it loses its virginity, that mysterious power of attraction which the Unknown always possesses; it no longer represents our ideal, though it may form an excellent foundation

Now knowledge is identification, not with the inner or outer of a thing, but with that which cannot be explained by either, and which is the essence of the thing in itself,[1] which the Upanishads name the Âtman. Identification with this Âtman (Emerson's "Oversoul") is, therefore, the end of religion and philosophy alike.

"Verily he who has seen, heard, comprehended and known the Âtman, by him is this entire universe known."[2] Because there is but one Ātman and not more than one Ātman.

The first veil against which I must warn the reader is the entanglement of language, of words and of names. The merest tyro will answer, "of course you need not explain to me that, if I call a thing 'A' or 'B,' it makes no difference to that thing in itself." Yet not only the tyro, but many of the astutest philosophers have fallen into this snare, and not only once but a hundred times; the reason being that they have not remained silent[3] about that which can only be "known" and not "believed in," and that

for the next ideal; and so on until knowledge and nescience are out-stepped. Popular knowledge is like a courtezan, the toy of any man. To maintain this purity, this virginity, are the mysteries kept secret from the multitude.

[1] And yet again this is a sheer deceit, as every conceit must be.

[2] Brihadâranyaka Upanishad, 2, 4, 5b.

[3] The highest men are calm, silent and unknown. They are the men who really know the power of thought; they are sure that, even if they go into a cave and close the

which can never be named without begetting a duality (an untruth), and consequently a whole world of illusions. It is the crucifixion of every would-be Saviour, this teaching of a truth under the symbol of a lie, this would-be explanation to the multitude of the unexplainable, this passing off on the listeners the strumpet of language (the consciously known) in the place of the Virgin of the World (the consciously unknown).[1]

No philosophy has ever grasped this terrible limitation so firmly as the Vedânta. "All experimental knowledge, the four Vedas and the whole series of empirical sciences, as they are enumerated in Chandôgya, 7, 1, 2–3, are 'nâma eva,' 'mere name.'"[2] As the Rig Veda says, "They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman. To what is One, sages give many a title: they call it Agni, Yama, Mâtirisvan."[3]

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door and simply think five true thoughts and then pass away, these five thoughts of theirs will live through eternity. (Vivekânanda, "Karma Yoga," Udbodhan edition, pp. 164, 165.)

[1] Or the super-consciously known, or the unconsciously known. I cannot here enter into the relative values of the unconscious. The unconscious here is not identical to Eduard von Hartmann's, though related to it.

[2] Deussen, *loc. cit.*, p. 76.

[3] "Rigveda" (Griffiths), i. 164, 46. "You may call the Creator of all things by different names: Liber, Hercules, Mercury are but different names of the same divine being" (Seneca, iv. 7, 8).

Thus we find that "duality" in the East is synonymous with "a mere matter of words,"[1] and further, that, when anything is (or can be) described by a word or a name, the knowledge concerning it is Avidyâ, "ignorance."

No sooner are the eyes of a man opened[2] than he sees "good and evil," and becomes a prey to the illusions he has set out to conquer. He gets something apart from himself, and whether it be religion, science, or philosophy, it matters not; for in the vacuum which he thereby creates, between he himself and itself, burns the fever which he will never subdue until he has annihilated both by a destruction of this vacuum.[3] God, immortality, freedom, are appearances and not realities, they are Mâyâ and not Âtman; space, time and causality[4] are

[1] Chandôgya Upanishad, 6, 1, 3. Also of "form."

[2] That is to say, when he gains knowledge.

[3] This is the meaning of "Nequaquam Vacuum."

[4] Modern materialism receives many a rude blow at the hands of Gustave le Bon. This great Frenchman writes: "These fundamental dogmas, the bases of modern science, the researches detailed in this work tend to destroy. If the principle of the conservation of energy—which, by the by, is simply a bold generalization of experiments made in very simple cases—likewise succumbs to the blows which are already attacking it, the conclusion must be arrived at that nothing in the world is eternal." ("The Evolution of Matter," p. 18.) In other words, all is full of birth, growth, and decay, that is Mâyâ. "Form" to the Materialist, "Name" to the Idealist, and "No-thing" to him who has risen above both.

appearances and not realities, they also are Mâyâ and not Âtman. All that is not Âtman is Mâyâ, and Mâyâ is ignorance, and ignorance is sin, which is the antithesis of Equilibrium.

Now the philosophical fall of the Âtman produces the Macrocosm and the Microcosm, God and not-God—the Universe, or the power which asserts a separateness and an individuality, a self-consciousness—I am! This is explained in Brihadâranyaka, 1, 4, 1, as follows:—

> In the beginning the Âtman alone in the form of a man[1] was this universe. He gazed around; he saw nothing there but himself. Thereupon he cried out at the beginning: "It is I." Thence originated the name I. Therefore to-day, when anyone is summoned, he answers first "It is I"; and then only he names the other name which he bears."[2]

This Consciousness of "I" is the second veil[3] which man meets on his upward or downward

[1] "There are two persons of the Deity, one in heaven, and one which descended upon earth in the form of a man (*i.e.*, the Adam Qadmon—the Protogonos of the Qabalah), and the Holy One, praised be It! unites them (in the union of Samâdhi, that is, of *Sam*, Greek, together with, and *Âdhi*, Hebrew Adonai, the Lord). There are three Lights in the Upper Holy Divine united in One (The Supernal Triad—Kether, Chokmah and Binah), and this is the foundation of the doctrine of Every-Thing, this is the beginning of the Faith, and Every-Thing is concentrated therein" ("Zohar III," beginning of paragraph. *She'meneeh*, fol. 36a.)

[2] It is fully realized that, outside the vastness of the symbol, this "Fall of God" is as impertinent as it is unthinkable.

[3] The veil of thought.

journey, and, unless he avoid it and escape from its hidden meshes, which are a thousandfold more dangerous than the entanglements of the veil of words, he will never arrive at that higher consciousness, that super-consciousness (Samâdhi), which will consume him back into the Âtman from which he came.

As the fall of the Âtman arises from the cry: "It is I," so does the fall of the self-consciousness of the universe arise through that same self-consciousness in man crying: "I am it;" thereby identifying the shadow with the substance. From this fall arises the first veil I had occasion to mention, the veil of duality, of words, of belief.

This duality we find even in the texts of the oldest Upanishads, such as in Brihadâranyaka (3, 4, 1). "It is thy soul, which is within all." And also again in the same Upanishad (1, 4, 10). "He who worships another divinity (than the Ātman), and says 'it is one and I am another' is not wise, but he is like a house-dog of the gods." And house-dogs shall we remain so long as we cling to a belief in a knowing subject and a known object, or in the worship of anything, even of the Âtman itself, as long as it remains apart from ourselves. Such a dilemma as this does not take long to induce one of those periods of "spiritual dryness," one of those "dark

nights of the soul" so familiar to all mystics and even to mere students of mysticism.[1] And such a night seems to have closed around Yâjña-valkhya when he exclaimed:

> After death there is no consciousness. For where there is as it were a duality, there one sees the other, smells, hears, addresses, comprehends, and knows the other; but when everything has become to him his own self, how should he smell, see, hear, address, understand, or know anyone at all? How should he know him, through whom he knows all this, how should he know the knower?[2]

Thus does the Supreme Âtman (Parâtmâ) become unknowable, because the individual Âtman[3] remains unknown; and further, must remain unknowable as long as consciousness of a separate supremacy exists in the heart of the individual.

Directly the seeker realizes this, a new reality is born, and the clouds of night roll back and melt away before the light of a breaking dawn, brilliant beyond all that have preceded it. Destroy this consciousness, and the Unknowable may become the known, or at least the unknown, in the sense of the undiscovered. Thus we find the old Vedantist presupposing an Âtman and a *σύμβολον* of it, so that he may

[1] See "The Spiritual Guide" of Michael de Molinos or "The Dark Night of the Soul" of San Juan de la Cruz.

[2] Brihadâranyaka Upanishad, 2, 4, 12.

[3] The illusion of thinking ourselves similar to the Unity and yet separated from It.

better transmute the unknown individual soul into the known, and the Unknowable Supreme Soul into the unknown, and then, from the knowable through the known to the knower, get back to the Ātman and equilibrium—zero.

All knowledge he asserts to be Mâyâ, and only by paradoxes is the truth revealed.

> Only he who knows it not knows it,
> Who knows it, he knows it not;
> Unknown is it by the wise,
> But by the ignorant known.[1]

These dark nights of scepticism descend upon all systems just as they descend upon all individuals, at no stated times, but as a reaction after much hard work; periods, as it were, of gestation, for they are usually the forerunners of a new and higher realization of another unknown land to explore. Thus, again and again, do we find them rising and dissolving like some strange mist over the realms of the Vedânta. To disperse them we must consume them in that same fire which has consumed all we held dear; we must turn our engines of war about and destroy our sick and wounded, so that those who are strong and whole may press on the faster to victory.

As early as the days of the Rig Veda, before the beginning was, there was "neither not-being

[1] Kena Upanishad, ii.

nor yet being." This thought again and again rumbles through the realms of philosophy, souring the milk of man's understanding with its bitter scepticism.

> Not-being was this in the beginning,
> From it being arose.
> Self-fashioned indeed out of itself . . .
> The being and the beyond
> Expressible and inexpressible,
> Founded and foundationless,
> Consciousness and unconsciousness,
> Reality and unreality.[1]

All these are vain attempts to obscure the devotee's mind into believing in that origin he can in no way understand, by piling up symbols of extravagant vastness. All, as with the Qabalists, was based on zero, all, save one thing, and this one thing saved the mind of man from the fearful palsy of doubt which had shaken to ruin his brave certainties, his audacious hopes and his invincible resolutions. Man, slowly through all his doubts, began to realize that if indeed all were Mâyâ, a matter of words, he at least existed. "I am," he cried, no longer, "I am it."[2]

And with the Isa Upanishad he whispered :

> Into dense darkness he enters
> Who has conceived becoming to be naught,
> Into yet denser he
> Who has conceived becoming to be aught.[3]

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[1] Taittirîya Brâhmana, 2, 7.
[2] That is—"Existence is."
[3] Isa Upanishad, 12, 14.

Abandoning this limbo of causality, just as the Buddhist did at a later date, he tackled the practical problem, "What am I? Away with Omnipotence!"

The self is the basis for the validity of proof, and therefore is constituted also before the validity of proof. And because it is thus formed it is impossible to call it in question. For we may call a thing in question which comes up to us from without, but not our own essential being. For if a man calls it in question yet is it his own essential being.

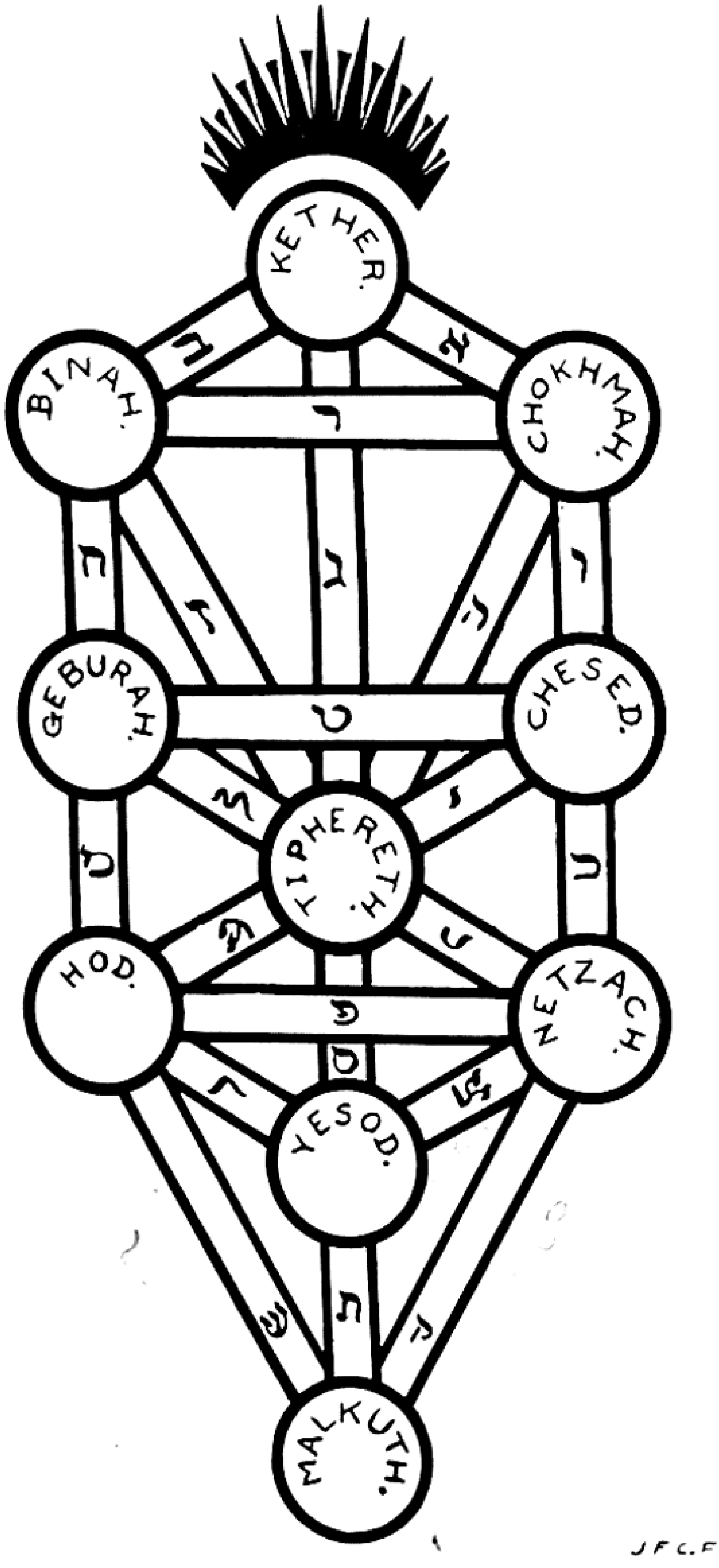
An integral part is here revealed in each of us which is a reality, perhaps the only reality it is given us to know, and one we possess irrespective of our not being able to understand it. We have a soul, a veritable living Âtman, irrespective of all codes, sciences, theories, sects and laws. What then is this Âtman, and how can we understand it, that is to say, see it solely or identify all with it?

The necessity of doing this is pointed out in Chandôgya (8, 1, 6).

He who departs from this world without having known the soul or those true desires, his part in all worlds is a life of constraint; but he who departs from this world after having known the soul and those true desires, his part in all worlds is a life of freedom.

In the Brihadâranyaka,[1] king Janaka asks Yâjñavalkhya, "What serves man for light?" That sage answers:

[1] Brihadâranyaka Upanishad, 4, 3–4.



THE TREE OF LIFE.

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The sun serves him for light. When however the sun has set?—the moon. And when he also has set?—the fire. And when this also is extinguished?—the voice. And when this also is silenced? Then is he himself his own light.[1]

This passage occurs again and again in the same form, and in paraphrase, as we read through the Upanishads. In Kâthaka (5, 15) we find:

There no sun shines, no moon, nor glimmering star,
Nor yonder lightning, the fire of earth is quenched;
From him,[2] who alone shines, all else borrows its brightness,
The whole world bursts into splendour at his shining.

And again in Maitrâyana, 6, 24.

When the darkness is pierced through, then is reached that which is not affected by darkness; and he who has thus pierced through that which is so affected, he has beheld, like a glittering circle of sparks, Brâhman bright as the sun, endowed with all might, beyond the reach of darkness, that shines in yonder sun as in the moon, the fire and the lightning.

Thus the Âtman little by little came to be known and no longer believed in. Yet at first

[1] These refer to the mystic lights in man. Compare this with the "The Paths and Grades" in the Qabalah. After the Âtman in the aspirant has been awakened by the trumpet of Israfel (The Angel) he proceeds by the path of ת. The next path the aspirant must travel is that of ש—the Sun; the next that of ק—the Moon; the next that of צ—the Star. This path brings him to the Fire of Netzach. When this fire is extinguished comes the Voice or Lightning, after which the Light which guides the aspirant is Himself, his Holy Guardian Angel, the Âtman—Adonai.

[2] The Âtman.

it appears that those who realized this kept their discoveries to themselves, and simply explained to their followers its greatness and splendour by parable and fable, such as we find in Brihadâranyaka, 2, 1, 19.

That is his real form, in which he is exalted above desire, and is free from evil and fear. For just as one who dallies with a beloved wife has no consciousness of outer or inner, so the spirit also dallying with the self, whose essence is knowledge, has no consciousness of inner or outer. That is his real form, wherein desire is quenched, and he is himself his own desire, separate from desire and from distress. Then the father is no longer father, the mother no longer mother, the worlds no longer worlds, the gods no longer gods, the Vedas no longer Vedas. . . . This is his supreme goal.

As theory alone cannot for ever satisfy man's mind in the solution of the life-riddle, so also when once the seeker has become the seer, when once actual living men have attained and become adepts, their methods of attainment cannot for long remain entirely hidden.[1] And either from their teachings directly, or from those of their disciples, we find in India sprouting up from the roots of the older Upanishads two great systems of practical philosophy :

1. The attainment by Sannyâsa.
2. The attainment by Yoga.

[1] As the light of a lamp brought into a dark room is reflected by all surfaces around it, so is the illumination of the adept reflected even by his unilluminated followers. This is the visible and outward sign of Mastership.

The first seeks, by artificial means, to suppress desire. The second by scientific experiments to annihilate the consciousness of plurality.

In the natural course of events, the Sannyâsa precedes the Yoga, for it consists in casting off from oneself home, possessions, family and all that engenders and stimulates desire; whilst the Yoga consists in withdrawing the organs of sense from the objects of sense, and, by concentrating them on the Âtman,[1] shake itself free from the illusions of Mâyâ—the world of plurality and motion, and secure union with this Inner Self, the Âtman—the world of unity and rest.

[1] The Âtman is variously named in most mystical systems. Thus, the Egyptians used the term Asar Un-nefer; Zoroaster, the symbol of the Lion; the Yi-King, the Great Person or the Tao, the Great Extreme; the Qabalah, the Jechidah (again Hua, the Supreme Title of Kether, and Adonai the angel of Malkuth); the Bhagavad-Gîtâ, Vishnu; the Platonists, the Augoeides; the Gnostics, the Logos; the Sufis, the Beloved; Abramelin, in the "Book of the Sacred Magic," the Holy Guardian Angel; the Theosophists, the Higher Self, Silent Watcher or Great Master; the Buddhists, according to Blavatsky, Adi-Buddha; Anna Kingsford in "Clothed with the Sun" and Lord Lytton in "Zanoni" make use of Adonai, and the Neo-Rosicrucians use the word Genius.

CHAPTER III

ATTAINMENT BY YOGA

ACCORDING to the " Shiva Sanhita," two doctrines are to be found in the Vedas: the doctrines of " Karma Kânda " (sacrificial works, etc.) and of " Jnâna Kânda " (science and knowledge). " Karma Kânda " is twofold—good and evil, and according to how we live " there are many enjoyments in heaven," and " in hell there are many sufferings." Having once realized the truth of " Karma Kânda," the Yogî renounces the works of virtue and vice, and engages in " Jnâna Kânda "—knowledge.

In the " Shiva Sanhita " we read: [1]

In the proper season, various creatures are born to enjoy the consequences of their karma.[2] As through mistake mother-of-pearl is taken for silver, so through the error of one's own karma man mistakes Brâhmâ for the universe.

Being too much and deeply engaged in the manifested world, the delusion arises about that which is manifested—the subject. There is no other cause (of this delusion). Verily, verily, I tell you the truth.

If the practiser of Yoga wishes to cross the ocean of the world, he should renounce all the fruits of his works, having performed all the duties of his âshrama.[3]

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[1] " Shiva Sanhita," chap. ii. pp. 43, 45, 51.

[2] Work and the effects of work. The so-called law of cause and effect in the moral and physical worlds.

[3] The four âshramas are (1) To live as a Brâhmachârin

"Jnâna Kânda" is the application of science to "Karma Kânda," the works of good and evil, that is to say of duality. Little by little it eats away the former, as a strong acid will eat away a piece of steel, and ultimately, when the last atom has been destroyed, it ceases to exist as a science, or as a method, and becomes the aim, *i.e.*, knowledge. This is beautifully described in the above-mentioned work as follows:

34. That Intelligence which incites the functions into the paths of virtue and vice "am I." All this universe, moveable and immoveable, is from me; all things are seen through me; all are absorbed in me;[1] because there exists nothing but spirit, and "I am that spirit." There exists nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit like the sun is one.

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter of it.

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe there exists one universal Spirit.

58. Since from knowledge of that Cause of the universe, ignorance is destroyed, therefore the Spirit is Knowledge; and this Knowledge is everlasting.

—to spend a portion of one's life with a Brâhman teacher. (2) To live as a Grihastha—to rear a family and carry out the obligatory sacrifice. (3) To live as a Vânaprastha—to withdraw into solitude and meditate. (4) To live as a Sannyâsin—to await the spirit's release into the Supreme Spirit.

[1] At the time of the Pralaya.

59. That Spirit from which this manifold universe existing in time takes its origin is one, and unthinkable.

62. Having renounced all false desires and chains, the Sannyâsi and Yogî see certainly in their own spirit the Universal Spirit.

63. Having seen the Spirit that brings forth happiness in their own spirit, they forget this universe, and enjoy the ineffable bliss of Samâdhi.[1]

As in the West there are various systems of Magic, so in the East are there various systems of Yoga, each of which purports to lead the aspirant from the realm of Mâyâ to that of truth in Samâdhi. The most important of these are:

1.	Gnâna Yoga.	Union by Knowledge.
2.	Raja Yoga.	Union by Will.
3.	Bhakta Yoga.	Union by Love.
4.	Hatha Yoga.	Union by Courage.
5.	Mantra Yoga.	Union through Speech.
6.	Karma Yoga.	Union through Work.[2]

The two chief of these six methods, according to the Bhagavad-Gîtâ, are: Yoga by Sâñkhya (Raja Yoga), and Yoga by Action (Karma Yoga). But the difference between these two is to be found in their form rather than in their substance; for, as Krishna himself says:

Renunciation (Raja Yoga) and Yoga by action (Karma Yoga) both lead to the highest bliss; of the two, Yoga by action is verily better than renunciation by action. . . . Children, not Sages, speak of the Sâñkhya and the Yoga

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[1] "Shiva Sanhita," chap. i.

[2] Besides these, there are several lesser known Yogas, for the most part variants of the above, such as: Ashtânga, Laya, and Târaka. See "Hatha Yoga Pradipika," p. iii.

as different; he who is duly established in one obtaineth the fruits of both. That place which is gained by the Sâñkhyas is reached by the Yogîs also. He seeth, who seeth that the Sâñkhya and the Yoga are one.[1]

Or, in other words, he who understands the equilibrium of action and renunciation (of addition and subtraction) is as he who perceives that in truth the circle is the line,—the end the beginning.

To show how extraordinarily closely allied are the methods of Yoga to those of Magic, I will quote the following three verses from the Bhagavad-Gîtâ, which may be compared with advantage to the opinions held by two great Western occultists—Abramelin the Mage and Eliphas Levi as set forth in their books—"The Book of the Sacred Magic" and "The Doctrine and Ritual of Magic."

When the mind, bewildered by the Scriptures (Shruti), shall stand immovable, fixed in contemplation (Samâdhi), then shalt thou attain to Yoga.[2]

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonized thus in the SELF (Âtman), thou shalt come unto Me, having Me as thy supreme goal.[3]

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[1] "The Bhavagad-Gîtâ." Fifth Discourse, pp. 2–5.

[2] *Ibid.* Second Discourse, p. 53.

[3] *Ibid.* Ninth Discourse, pp. 27, 34.

The last two verses are taken from "The Yoga of the Kingly Science and the Kingly Secret;" and if put into slightly different language might easily be mistaken for a passage out of "The Book of the Sacred Magic."

Not so, however, the first, which is taken from "The Yoga by the Sâñkhya," and which is reminiscent of the Quietism of Molinos and Madam de Guyon rather than of the operations of a ceremonial magician. It is just this Quietism that the Western aspirant so seldom experiences; consequently, it frequently happens that, when once the key of Yoga is proffered to him, he prefers to open the door of renunciation and close that of action, and to abandon the Western methods by means of which he has already advanced rather than to continue to apply them.[1] This in itself is the first great sacrifice which the student of Yoga must make upon the path of renunciation—to abandon all that he has as yet attained to, to cut himself off from the world, and, like a hermit in a desolate land, seek salvation by himself, through himself and of Himself. Ultimately, he must renounce even this disownment, for which he now sacrifices all, and, by an unification of both, weld the East to

[1] This I believe is accountable for the spread of Theosophy and the conversion of so many Europeans to the doctrines of Gotâma Buddha.

the West, the two halves of that perfect whole which have been lying apart since the breath of God moved upon the face of the waters and the limbs of a living world struggled from out the Chaos of Ancient Night.

CHAPTER IV

THE YOGAS

DIRECT experience is the goal of Yoga. How can this direct experience be gained? And the answer is: by concentration or will. Swâmi Vivekânanda, on this point, writes:

> Those who really want to be Yogîs must give up, once for all, this nibbling at things. Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. Others are mere talking machines. . . . To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering soul. "At my will mountains will crumble up." Have that sort of energy, that sort of will, work hard, and you will reach the goal.[1]

"O Keshara," cries Arjuna, "enjoin in me this terrible action!" This will TO WILL.

To turn the mind inwards, as it were, and stop it wandering outwardly, and then to concentrate

[1] Vivekânanda, "Raja Yoga," Udbodhan edition, pp. 51, 52. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. . . . Prepare ye the way of the Lord" (that is, of Adonai the Âtman).—Luke iii. 5, 4.

all its powers upon itself, are the methods adopted by the Yogî in opening the Closed Eye which sleeps in the heart of every one of us, and to create this will TO WILL. By doing so he ultimately comes face to face with Something which is indestructible, on account of it being uncreateable, and which knows no dissatisfaction.

Every child is aware that the mind possesses a power known as the reflective faculty. We hear ourselves talk; and we stand apart and see ourselves work and think. We stand aside from ourselves and anxiously or fearlessly watch and criticize our lives. There are two persons in us—the thinker (or the worker) and the seer. The unwinding of the hoodwink from the eyes of the seer, for in most men the seer is, like a mummy, wrapped in countless rags of thought, is what Yoga purposes to do; in other words, to accomplish no less a task than the mastering of the forces of the universe, the surrender of the gross vibrations of the external world to the finer vibrations of the internal, and then to become one with the subtle Vibrator—the Seer Himself.

I have mentioned the six chief systems of Yoga, and before examining the two most important of them, namely, Hatha Yoga and Raja Yoga, I will, as briefly as possible, attempt to explain the remaining four, and also the conditions in which all methods of Yoga should be practised.

Gnâna Yoga.[1] Union through Knowledge.

Gnâna Yoga is that Yoga which commences with a study of the impermanent wisdom of this world and ends with the knowledge of the permanent wisdom of the Âtman. Its first stage is Viveka, the discernment of the real from the unreal. Its second, Vairâgya, indifference to the knowledge of the world, its sorrows and joys. Its third, Mukti, release, and unity with the Âtman.

In the fourth discourse of the Bhagavad-Gîtâ we find Gnâna Yoga praised as follows:

> Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Pârtha, culminate in wisdom.
>
> As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes.
>
> Verily there is nothing so pure in this world as wisdom; he that is perfected in Yoga finds it in the Âtman in due season.[2]

Karma Yoga. Union through Work.

Very closely allied to Gnâna Yoga is Karma

[1] Gnâna Yoga is more closely related to Buddhism than the others are. Parts of the Qabalah are pure Gnâna Yoga.

[2] "The Bhagavad-Gîtâ," chap. iv. pp. 33, 37, 38. Compare with the above "The Wisdom of Solomon," *e.g.*: "For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good . . . for wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God" (chap. vii. pp. 22, 24, 25).

Yoga, Yoga through work, which may seem only a means towards the former. But this is not so, for not only must the aspirant commune with the Ātman through the knowledge or wisdom he attains, but also through the work which aids him to attain it.

A good example of Karma Yoga is quoted from Chuang-Tzu by Flagg in his work on Yoga. It is as follows:

> Prince Hui's cook was cutting up a bullock. Every blow of his hand, every heave of his shoulders, every tread of his foot, every thrust of his knee, every *whshh* of rent flesh, every *chhk* of the chopper, was in perfect harmony—rhythmical like the dance of the mulberry grove, simultaneous like the chords of Ching Shou. "Well done," cried the Prince; "yours is skill indeed." "Sire," replied the cook, "I have always devoted myself to *Tao* (which here means the same as Yoga). *It is better than skill.* When I first began to cut up bullocks I saw before me simply whole *bullocks.* After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. When my senses bid me stop, but my mind urges me on, I fall back upon eternal principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. A good cook changes his chopper once a year, because he cuts. An ordinary cook once a month—because he hacks. But I have had this chopper nineteen years, and although I have cut up many thousand bullocks, its edge is as if fresh from the whetstone."[1]

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[1] "Yoga or Transformation," p. 196. Control, or Restraint, is the Key to Karma Yoga; weakness is its damnation. Of the Karma Yogî Vivekânanda writes: "He goes through the streets of a big city with all their traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time." "Karma Yoga," p. 17.

Mantra Yoga. Union through Speech.

This type of Yoga consists in repeating a name or a sentence or verse over and over again until the speaker and the word spoken become one in a perfect concentration.[1] Generally speaking it is used as an adjunct to some other practice, under one or more of the other Yoga methods. Thus the devotee of the God Shiva will repeat his name over and over again until at length the great God opens his Eye and the world is destroyed (*i.e.* Samâdhi is attained).

Some of the most famous mantras are :

"Aum mani padme Hum."
"Aum Shivaya Vashi."
"Aum Tat Sat Aum."
"Namo Shivaya namaha Aum."

The pranava AUM[2] plays an important part throughout the whole of Indian Yoga, and especially is it considered sacred by the Mantra-Yogî, who is continually using it. To pronounce it properly the "A" is from the throat, the "U" in the middle of the mouth, and the "M" at the lips. This typifies the whole course of breath.

It is the best support, the bow off which the soul as the arrow flies to Brâhman, the arrow which is shot from the body as bow in order to pierce the darkness, the upper fuel

[1] All prayers can be turned into Mantras.
[2] See Vivekânanda's "Bhakti-Yoga," pp. 62-68.

with which the body as the lower fuel is kindled by the fire of the vision of God, the net with which the fish of Prâna is drawn out, and sacrificed in the fire of Âtman, the ship on which a man voyages over the ether of the heart, the chariot which bears him to the world of Brâhman.[1]

At the end of the "Shiva Sanhita" there are some twenty verses dealing with the Mantra. And as in so many other Hindu books, a considerable amount of mystery is woven around these sacred utterances. We read:

190. In the four-petalled Mûlâdhâra (the first Chakkra) lotus is the seed of speech, brilliant as lightning.

191. In the heart is the seed of love, beautiful as the Bandhuk flower. In the space between the two eyebrows is the seed of Shakti (Âjnâ or sixth Chakkra) brilliant as tens of millions of moons. These three seeds should be kept secret.[2]

These three Mantras can only be learnt from a Guru, and are not given in the above book. By repeating them a number of times certain results happen. Such as: after eighteen lacs, the body will rise from the ground and remain suspended in the air; after a hundred lacs, "the great Yogî is absorbed in the Parâ-Brâhman."[3]

Bhakta Yoga.[4] Union by love.

In Bhakta Yoga the aspirant usually devotes himself to some special deity, every action of his

[1] Deussen, "The Upanishads," p. 390.

[2] "Shiva Sanhita," chap. v. The seed in each case is the Mantra.

[3] The Absolute.

[4] Closely related to Sufiism and more closely to Western Magic and Devotional Mysticism than the other Yogas.

life being done in honour and glory of this deity, and, as Vivekânanda tells us: "he has not to suppress any single one of his emotions, he only strives to intensify them and direct them to God." Thus, if he devotes himself to Shiva, he must reflect in his life to his utmost the life of Shiva; if to Shakti, the life of Shakti, until the seer and the seen become one in the mystic union of attainment.

Of Bhakta Yoga the "Nârada Sûtra" says:

58. Love (Bhakti) is easier than other methods.
59. Being self-evident it does not depend on other truths.
60. And from being of the nature of peace and supreme bliss.[1]

This exquisite little Sûtra commences:

1. We will now explain Love.
2. Its nature is extreme devotion to some one.
3. Love is immortal.
4. Obtaining it man becomes perfect, becomes immortal, becomes satisfied.
5. And obtaining it he desires nothing, grieves not, hates not, does not delight, makes no effort.
6. Knowing it he becomes intoxicated, transfixed, and rejoices in the Self (Âtman).

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[1] "Nârada Sûtra." Translated by T. Sturdy. Also see the works of Bhagavan Ramanuja, Bhagavan Vyasa, Prahlada, and more particularly Vivekânanda's "Bhakti Yoga." Bhakta Yoga is divided into two main divisions. (1) The preparatory, known as "Gauni"; (2) The devotional, known as "Parâ." Thus it very closely resembles, even in detail, the Operation of Abramelin, in which the aspirant, having thoroughly prepared himself, devotes himself to the invocation of his Holy Guardian Angel.

This is further explained at the end of Swâtmârâm Swâmi's "Hatha-Yoga."

Bhakti really means the constant perception of the form of the Lord by the Antahakârana. There are nine kinds of Bhaktis enumerated. Hearing his histories and relating them, remembering him, worshipping his feet, offering flowers to him, bowing to him (in soul), behaving as his servant, becoming his companion and offering up one's Âtman to him. . . . Thus, Bhakti, in its most transcendental aspect, is included in Sampradnyâta Samâdhi.[1]

[1] In Bhakta Yoga the disciple usually devotes himself to his Guru, to whom he offers his devotion. The Guru being treated as the God himself with whom the Chela wishes to unite. Eventually "He alone sees no distinctions! The mighty ocean of love has entered into him, and he sees not men, animals and plants or the sun, moon and the stars, but beholds his Beloved everywhere and in everything." Vivekânanda, "Bhakti Yoga," Udbodhan edition, p. 111. The Sufis were Bhakti Yogîs, so was Christ. Buddha was a Gnâni Yogî.

CHAPTER V

THE CONDITIONS OF YOGA

HATHA Yoga and Raja Yoga are so intimately connected that, instead of forming two separate methods, they form the first half and second half of one and the same.

Before discussing either the Hatha or Raja Yogas, it will be necessary to explain the conditions in which Yoga should be performed. These conditions being conventional, each individual should by practice discover the ones more particularly suited to himself.

i. *The Guru.*

Before commencing any Yoga practice, according to every Hindu book upon this subject, it is first necessary to find a Guru,[1] or teacher, to whom the disciple (Chela) must entirely devote himself: as the " Shiva Sanhita " says:

11. Only the knowledge imparted by a Guru is powerful and useful; otherwise it becomes fruitless, weak and very painful.

12. He who attains knowledge by pleasing his Guru with every attention, readily obtains success therein.

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even: and as such, he should be served by all, with their thought, word and deed.[2]

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[1] A Guru is as necessary in Yoga as a music master is in music.

[2] " Shiva Sanhita," chap. iii.

ii. *Place.*

The place where Yoga is performed should be a beautiful and pleasant place, according to the "Shiva Sanhita."[1] In the Kshurikâ Upanishad (2, 21) it states that "a noiseless place" should be chosen; and in S'vetâs'vatara, 2, 10:

> Let the place be pure, and free also from boulders and sand,
> Free from fire, smoke, and pools of water,
> Here where nothing distracts the mind or offends the eye,
> In a hollow protected from the wind a man should compose himself.

The dwelling of a Yogî is described as follows:

> The practiser of Hatha Yoga should live alone in a small Matha or monastery situated in a place free from rocks, water and fire; of the extent of a bow's length, and in a fertile country ruled over by a virtuous king, where he will not be disturbed.
>
> The Matha should have a very small door, and should be without windows; it should be level and without any holes; it should be neither too high nor too long. It should be very clean, being daily smeared over with cow-dung, and should be free from all insects. Outside it should be a small corridor with a raised seat and a well, and the whole should be surrounded by a wall. . . .[2]

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1 "Shiva Sanhita," chap. v. pp. 184, 185. The aspirant should firstly, join the assembly of good men but talk little; secondly, should eat little; thirdly, should renounce the company of men, the company of women, all company. He should practise in secrecy in a retired place. "For the sake of appearances he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank, but let him perform these merely as an instrument without any thought of the event. By thus doing there is no sin." This is sound Rosicrucian doctrine, by the way.

2 "Hatha Yoga Pradipika," pp. 5, 6. Note the simi-

iii. *Time.*

The hours in which Yoga should be performed vary with the instructions of the Guru, but usually they should be four times a day, at sunrise, mid-day, sunset and mid-night.

iv. *Food.*

According to the "Hatha Yoga Pradipika": "Moderate diet is defined to mean taking pleasant and sweet food, leaving one fourth of the stomach free, and offering up the act to Shiva."[1]

Things that have been once cooked and have since grown cold should be avoided, also foods containing an excess of salt and sourness. Wheat, rice, barley, butter, sugar, honey and beans may be eaten, and pure water and milk drunk. The Yogî should partake of one meal a day, usually a little after noon. "Yoga

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larity of these conditions to those laid down in "The Book of the Sacred Magic." Also see "Gheranda Sanhita," p. 33. Compare the secret instructions about taking a house in Dublin by Bishop Berkeley when he wished to carry out one of his mysterious retirements. See Life of Bishop Berkeley in the collected edition of his works.

[1] "Hatha Yoga Pradipika," p. 22. On the question of food Vivekânanda in his "Bhakti Yoga," p. 90, says: "The cow does not eat meat, nor does the sheep. Are they great Yogîns? . . . Any fool may abstain from eating meat; surely that alone gives him no more distinction than to herbivorous animals." Also see "Gheranda Sanhita," pp. 34–36.

should not be practised immediately after a meal, nor when one is very hungry; before beginning the practice, some milk and butter should be taken." [1]

v. *Physical considerations.*

The aspirant to Yoga should study his body as well as his mind, and should cultivate regular habits. He should strictly adhere to the rules of health and sanitation. He should rise an hour before sunrise, and bathe himself twice daily, in the morning and the evening, with cold water (if he can do so without harm to his health). His dress should be warm so that he is not distracted by the changes of weather.

vi. *Moral considerations.*

The Yogî should practise kindness to all creatures, he should abandon enmity towards any person, "pride, duplicity, and crookedness" . . . and the "companionship of women." [2] Further, in Chapter 5 of the "Shiva Sanhita" the hindrances of enjoyment, religion and knowledge are expounded at some considerable length. Above all the Yogî "should work like a master and not like a slave." [3]

[1] "Shiva Sanhita," chap. iii. p. 37.

[2] *Ibid.*, chap. iii. p. 33.

[3] Vivekânanda, "Karma Yoga," p. 62. This is what the average Hindu Chela cannot do.

CHAPTER VI

HATHA YOGA

It matters not what attainment the aspirant seeks, or what goal he has in view, the one thing above all others which is necessary is a healthy body, and a body which is under control. It is hopeless to attempt to obtain stability of mind in one whose body is ever leaping from land to water like a frog; with such, any sudden influx of illumination may bring with it not enlightenment but mania; this is the reason why all the great masters have set the task of courage before that of endeavour.[1] He who *dares* to *will*, will *will* to *know*, and knowing will keep *silence*;[2] for even to such as have entered the Supreme Order, there is no way found whereby they may break the stillness and communicate to those who have not ceased to hear.[3] The guardian

[1] As in the case of Jesus, the aspirant, for the joy that is set before him, must *dare* to endure the cross, despising the shame; if he would be "set down at the right hand of the throne of God" (Heb. xii. 2).

[2] "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor. xiv. 28) has more than one meaning.

[3] "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (Rev. viii. 1).

of the temple is Adonai, He alone holds the key of the portal, seek it of Him, for there is none other that can open the door.

Now to dare much is to will a little, so it comes about that though Hatha Yoga is the physical Yoga which teaches the aspirant how to control his body, yet is it also Raja Yoga which will teach him how to control his mind. Little by little, as the body comes under control, does the mind assert its sway over the body; and little by little, as the mind asserts its sway, does it come gradually, little by little, under the rule of the Âtman, until ultimately the Âtman, Augoeides, Higher Self, or Adonai, fills the space which was once occupied solely by the body and mind of the aspirant. Therefore, through the death of the body, as it were, is the resurrection of the Higher Self accomplished, and the pinnacles of that temple, whose foundations are laid deep in the black earth, are lost among the starry palaces of God.

In the "Hatha Yoga Pradipika" we read that "there can be no Raja Yoga without Hatha Yoga, and *vice versa*, that to those who wander in the darkness of the conflicting sects unable to obtain Raja Yoga, the most merciful Swâtmârâma Yogî offers the light of Hathavidya."[1]

In the practice of this mystic union which is

[1] "Hatha Yoga Pradipika," p. 2.

brought about by the Hatha Yoga and the Raja Yoga exercises the necessary conditions are as follows :

1. *Yama :* Non-killing (Ahinsa); truthfulness (Satya); non-stealing (Asteya); continence (Brâhmachârya); and non-receiving of any gift (Aparigraha).

2. *Niyama :* Cleanliness (S'ancha); contentment (Santosha); mortification (Tapasaya); study and self-surrender (Swâdhyâya); and the recognition of the Supreme (I's'wara pranidhânâ).

3. *Â'sana :* Posture and the correct position of holding the body, and the performance of the Mudras.

4. *Prânâyâma :* Control of the Prâna, and the vital forces of the body.

5. *Pratyâhâra :* Making the mind introspective, turning it back upon itself.

6. *Dhâranâ :* Concentration, or the *will* to hold the mind to certain points.

7. *Dhyâna :* Meditation, or the outpouring of the mind on the object held by the will.

8. *Samâdhi :* Ecstasy, or superconsciousness.

The first two of the above stages I need not deal with at any length. Strictly speaking, they come under the headings of Karma and Gnâna Yoga, and as it were form the Evangelicism of Yoga—the " Thou shalt " and " Thou shalt not."

They vary according to definition and sect.[1] However, one point requires explanation, and this is, that it must be remembered that most works on Yoga are written either by men like Patanjali, to whom continence, truthfulness, etc., are simple illusions of the mind; or by charlatans, who imagine that, by displaying to the reader a mass of middle-class "virtues," their works will be given so exalted a flavour that they themselves will pass as great ascetics who have outsoared the bestial passions of life.

The East, like the West, has for long lain under the spell of that potent but middle-class Magician—St. Shamefaced Sex; and the whole of its literature swings between the two extremes of Varmachârya and Brâhmachârya.[2] Even the great science of Yoga has not remained unpolluted by his breath, so that in many cases to avoid shipwreck upon Scylla the Yogî has lost his life in the eddying whirlpools of Charybdis.

The Yogîs claim that the energies of the human body are stored up in the brain, and the highest of these energies they call "Ojas." They also

[1] In all the Mysteries the partakers of them were always such as had not committed crimes. It will be remembered that Nero did not dare to present himself at the Eleusinia (Sueton, *vit. Nero*, c. 3A). And Porphyry informs us that "in the Mysteries honour to parents was enjoined, and not to injure animals" ("de Abstinentia," chap. iv. p. 22).

[2] Debauchery and Chastity.

claim that that part of human energy which is expressed in sexual passion, when checked, easily becomes changed into Ojas; and so it is that they invariably insist on their disciples gathering up this sexual energy and converting it into Ojas. Thus we read:

> It is only the chaste man and woman who can make the Ojas rise and become stored in the brain, and this is why chastity has always been considered the highest virtue. . . . That is why in all the religious orders in the world that have produced spiritual giants, you will always find this intense chastity insisted upon. . . .[1] If people practise Raja-Yoga and at the same time lead an impure life, how can they expect to become Yogîs?[2]

This argument would appear at first sight to be self-contradictory and therefore fallacious; for, if to obtain Ojas is so important, how then can it be right to destroy a healthy passion which is the chief means of supplying it with the renewed energy necessary to maintain it? The Yogî's answer is simple enough; Seeing that the extinction of the first means the ultimate death of the second the various Mudrâ exercises are introduced so that this healthy passion may not only be preserved, but cultivated in the most

[1] Certainly not in the case of the Mahometan religion and its Sufi adepts, who drank the vintage of Bacchus as well as the wine of Iacchos. The question of chastity is again one of those which rest on temperament and not on dogma. It is curious that the astute Vivekânanda should have walked into this man-trap.

[2] Swami Vivekânanda, "Raja Yoga," p. 45.

rapid manner possible, without loss of vitality resulting from the practices adopted. Equilibrium is above all things necessary, and even in these early stages the mind of the aspirant should be entirely free from the obsession of either ungratified or over-gratified appetites. Neither lust nor chastity should solely occupy him; for as Krishna says:

> Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.
>
> Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.[1]

Once and for all we must not forget that nothing in this world is permanently good or evil; and, so long as it appears to be so, then we must remember that the fault is the seer's and not in the thing seen, and that the seer is still in an unbalanced state. Never should Blake's words be forgotten:

"Those who restrain desire do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling."[2] Do not restrain your desires, but equilibrate them, for: "He who desires but acts not, breeds pestilence."[3] Verily:

1 "The Bhagavad-Gîtâ," chap. vi. pp. 16, 17.
2 "The Marriage of Heaven and Hell."
3 *Ibid.*

"Arise, and drink your bliss, for everything that lives is holy." [1]

The six acts of purifying the body by Hatha-Yoga are Dhauti, Basti, Neti, Trâtaka, Nauli and Kapâlabhâti,[2] each of which is described at length by Swâtmârâm Swâmi. But the two most important exercises which all must undergo, should success be desired, are those of Â'sana and Prânâyâma. The first consists of physical exercises which will gain for him who practises them control over the muscles of the body, and the second over the breath.

The Â'sanas, or Positions.

According to the "Pradipika" and the "Shiva Sanhita," there are 84 Â'sanas; but Goraksha says there are as many Â'sanas as there are varieties of beings, and that Shiva has

[1] "Visions of the Daughters of Albion."

[2] "Hatha Yoga Pradipika," p. 30. Dhauti is of four kinds; Antardhauti (internal washing); Dantdhauti (cleaning the teeth); Hriddhauti (cleaning the heart); Mulashodhana (cleaning the anus); Basti is of two kinds, Jala Basti (water Basti) and Sukshma Basti (dry Basti) and consists chiefly in dilating and contracting the sphincter muscle of the anus. Neti consists in inserting a thread into the nostrils and pulling it out through the mouth, Trâtaka in steadying the eyes, Nauli in moving the intestines, and Kapâlabhâti, which is of three kinds, Vyût-krama, Vâma-krama, and Sit-krama, of drawing in wind or water through the nostrils and expelling it by the mouth, and *vice versa*. Also see "Gheranda Sanhita," pp. 2–10. This little book should be read in conjunction with the "Hatha Yoga Pradipika."

counted eighty-four lacs of them.[1] The four most important are: Siddhâsana, Padmâsana, Ugrâsana and Svastikâsana, which are described in the Shiva Sanhita as follows: [2]

> The *Siddhâsana.* By "pressing with care by the (left) heel the yoni,[3] the other heel the Yogî should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows . . . and restrain his senses."
>
> The *Padmâsana.* By crossing the legs "carefully place the feet on the opposite thighs (the left on the right thigh and *vice versa*), cross both hands and place them similarly on the thighs; fix the sight on the tip of the nose."
>
> The *Ugrâsana.* "Stretch out both the legs and keep them apart; firmly take hold of the head by the hands, and place it on the knees."
>
> The *Svastikâsana.* "Place the soles of the feet completely under the thighs, keep the body straight and at ease."

For the beginner, that posture which continues for the greatest length of time comfortable is the correct one to adopt; but the head, neck and chest should always be held erect, the aspirant should in fact adopt what the drill-book calls "the first position of a soldier," and never allow the body in any way to collapse. Upon this point the "Bhagavad-Gîtâ" says:

> In a pure place, established in a fixed seat of his own, neither very much raised nor very low . . . in a secret place by himself. . . . There . . . he should practise Yoga for the purification of the self. Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose with unwandering gaze.

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[1] The "Gheranda Sanhita" gives thirty-two postures.

[2] The "Shiva Sanhita," pp. 25, 26.

[3] The imaginary "triangle of flesh" near the perinæum.

When these postures have been in some way mastered, the aspirant must combine with them the exercises of Prânâyâma, which will by degrees purify the Nâdîs, or nerve-centres.

These Nâdîs, which are usually set down as numbering 72,000,[1] ramify from the heart outwards in the pericardium; The three most important ones are the Idâ, Pingalâ and Sushumnâ,[2] the last of which is called "the most highly beloved of the Yogîs."

Besides practising Prânâyâma he should also perform one or more of the Mudrâs, as laid down in the "Hatha Yoga Pradipika" and the "Shiva Sanhita," so that he may arouse the sleeping Kundalinî, the great goddess, as she is called, who sleeps coiled up at the mouth of the Sushumnâ. But before I deal with either

[1] Besides the 72,000 nerves or veins there are often 101 others mentioned. These 101 chief veins each have 100 branch veins which again each have 72,000 tributary veins. The 101st is the Sushumnâ. Yoga cuts through all these, except the 101st, stripping away all consciousness until the Yogî "is merged in the supreme, indescribable, ineffable Brâhman." Also see "Gheranda Sanhita," p. 37. The Nâdîs are known to be purified by the following signs: (1) A clear skin. (2) A beautiful voice. (3) A calm appearance of the face. (4) Bright eyes. (5) Hearing constantly the Nâdâ. (See Appendix I.)

[2] The Sushumnâ may in more than one way be compared to Prometheus, or the hollow reed, who as the mediator between heaven and earth transmitted the mystic fire from the moon. Again the Mahalingam or ὁ φαλλός. For further, see "The Canon," p. 119.

of these exercises, it will be necessary to explain the mystical constitution of the human organism and the six Chakkras which constitute the six stages of the Hindu Tree of Life.[1]

[1] It will be remembered that the Qabalistic Tree of Life has ten emanations, three superior and seven inferior. Most mystical systems have seven. The Hindu system has seven when the Sahasrâra Chakkra is added to the lower six.

CHAPTER VII

THE CONSTITUTION OF THE MYSTICAL BODY

First, we have the Âtman, the Self or Knower, whose being consists in a trinity in unity of, Sat, absolute existence; Chit, wisdom; Ânanda, bliss. Secondly, the Anathakârana or the internal instrument, which has five attributes according to the five elements, thus:

1. Spirit.	Spirit.	Âtmâ.
	Air .	Manas.[1] The mind, or thought faculty.
	Fire	Buddhi. The discriminating faculty.
	Water	Chittam.[1] The thought-stuff.
	Earth	Ahankâra. Egoity.

2. Air. The five organs of knowledge. Gnanendriyam.
3. Fire. The five organs of Action. Karmendriyam.
4. Water. The five subtle airs or Prânas.
5. Earth. The five Tatwas.

[1] Manas and Chittam differ as the movement of the waters of a lake differ from the water itself.

The Âtmâ of Anathakârana has five sheaths, called Kos'as.[1]

1. Ânandamâyâkos'a, Body of Bliss, is innermost. It is still an illusion. Âtmâ, Buddhi and Manas at most participate.
2. Manomâyâkos'a. The illusionary thought-sheath including Manas, Buddhi, Chittam, and Ahankâra in union with one or more of the Gnanendriyams.
3. Viññanamâyâkos'a. The consciousness sheath, which consists of Anathakârana in union with an organ of action or of sense—Gnan- and Karm-endriyam.
4. Prânâmâyâkos'a. Consists of the five airs. Here we drop below Anathakârana.
5. Annamâyâkos'a. Body of Nourishment. The faculty which feeds on the five Tatwas.

Besides these there are three bodies or Shariras.

1. Karana Sharira. The Casual body, which almost equals the protoplast.

[1] H. P. Blavatsky, in "Instruction No. 1," issued to members of the first degree of her Eastern School of Theosophy (marked "Strictly Private and Confidential") deals with these Kos'as on p. 16. But it is quite impossible here to attempt to extract from these instructions the sense they may contain on account of the numerous Auric eggs, Akasic envelopes, Karmic records, Devachanic states, etc., etc. On p. 89 of "Instruction No. III" we are told that the Sushumnâ *is* the Brâhmarandhra, and that there is "an enormous difference between Hatha and Raja Yoga."

2. Sukshma Sharira. The Subtle body, which consists of the vital airs, etc.
3. Sthula Sharira. The Gross body.

The Chakkras.

According to the Yoga [1] there are two nerve-currents in the spinal column called respectively Pingalâ and Idâ, and between these is placed the Sushumnâ, an imaginary tube, at the lower extremity of which is situated the Kundalinî (potential divine energy). Once the Kundalinî is awakened it forces its way up the Sushumnâ,[2] and, as it does so, its progress is marked by wonderful visions and the acquisition of hitherto unknown powers.

The Sushumnâ is, as it were, the central pillar of the Tree of Life, and its six stages are known as the six Chakkras.[3] To these six is added a

[1] Compare with the Kundalinî the Serpent mentioned in paragraph 26 of " The Book of Concealed Mystery." Note too the lotus-leaf that backs the throne of a Hindu God is also the hood of the Cobra. So too the Egyptian gods have the serpent upon their brow.

[2] Provided the other exits are duly stopped by practice. The danger of Yoga is this, that one may awaken the Magic (psychical) Power before all is balanced. A discharge takes place in some wrong direction and obsession results.

[3] The forcing of the Kundalinî up the Sushumnâ and through the six Chakkras to the Sahasrâra, is very similar to Rising on the Planes through Malkuth Yesod, the Path of פ, Tiphereth, the Path of ט, and Daäth to Kether, by means of the Central Pillar of the Qabalistic Tree of Life.

seventh; but this one, the Sahasrâra, lies altogether outside the human organism.

These six Chakkras are:

1. *The Mûlâdhâra-Chakkra.*

This Chakkra is situated between the lingam and anus at the base of the spinal column. It is called the Âdhar-Padma, or fundamental lotus, and it has four petals. "In the pericarp of the Âdhar[1] lotus there is the triangular beautiful yoni, hidden and kept secret in all the Tantras." In this yoni dwells the goddess Kundalinî; she surrounds all the Nâdîs, and has three and a half coils. She catches her tail in her own mouth, and rests in the entrance of the Sushumnâ.[2]

> 58. It sleeps there like a serpent, and is luminous by its own light . . . it is the Goddess of speech, and is called the vija (seed).
>
> 59. Full of energy, and like burning gold, know this Kundalinî to be the power (Shakti) of Vishnu; it is the mother of the three qualities—Satwa (good), Rajas (indifference), and Tamas (bad).
>
> 60. There, beautiful like the Bandhuk flower, is placed the seed of love; it is brilliant like burnished gold, and is described in Yoga as eternal.

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[1] In the Qabalistic Tree of Life Adonai resides in Malkuth, the lowest Sephira. Âdhar is related to âdhi in the word Sam*âdhi*, see note on p. 23, and âdhi to Adonai. The Âdhar lotus is placed in the lowest Chakkra, its four petals correspond to the four elemental divisions of Malkuth.

[2] The following Mystical Physiology is but a symbolic method of expressing what is nigh inexpressible, and in phraseology is akin to Western Alchemy, physiological terms taking the place of chemical ones.

61. The Sushumnâ also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. O Goddess! These three (fire, sun and moon) taken together or collectively are called the vija. It is also called the great energy.[1]

In the Mûlâdhâra lotus there also dwells a sun between the four petals, which continuously exudes a poison. This venom (the sun-fluid of mortality) goes to the right nostril, as the moon-fluid of immortality goes to the left, by means of the Pingalâ which rises from the left side of the Ãjnâ lotus.[2]

The Mûlâdhâra is also the seat of the Apâna.

2. *The Svâdisthâna Chakkra.*

This Chakkra is situated at the base of the sexual organ. It has six petals. The colour of this lotus is blood-red, its presiding adept is called Balakhya and its goddess, Rakinî.[3]

He who daily contemplates on this lotus becomes an object of love and adoration to all beautiful goddesses. He fearlessly recites the various Shastras and sciences unknown to him before . . . and moves throughout the universe.[4]

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1 "Shiva Sanhita," chap. v.

2 *Ibid.*, chap. v. pp. 107, 108, 109. This is probably wrong, as the sun is usually placed in the Manipûra Chakkra. In the body of a man the Pingalâ is the solar current, the Idâ the lunar. In a woman these are reversed.

3 *Ibid.*, chap. v. p. 75.

4 *Ibid.*, chap. v. pp. 76, 77. Compare this Chakkra to the lunar and sexual Yesod of the Qabalah; also note that the power here attained to is that of Skrying.

This Chakkra is the seat of the Samâna, region about the navel and of the Apo Tatwa.

3. *The Manipûra Chakkra.*

This Chakkra is situated near the navel, it is of a golden colour and has ten petals (sometimes twelve), its adept is Rudrakhya and its goddess Lakinî. It is the "solar-plexus" or "city of gems," and is so called because it is very brilliant. This Chakkra is the seat of the Agni Tatwa. Also in the abdomen burns the "fire of digestion of food" situated in the middle of the sphere of the sun, having ten Kalas (petals) . . . [1]

He who enters this Chakkra

> Can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.[2]

4. *The Anâhata Chakkra.*

This Chakkra is situated in the heart, it is of a deep blood red colour, and has twelve petals. It is the seat of Prâna and is a very pleasant spot; its adept is Pinakî and its goddess is Kakinî. This Chakkra is also the seat of the Vâyu Tatwa.

> He who always contemplates on this lotus of the heart is eagerly desired by the daughters of gods . . . has clairaudience, clairvoyance, and can walk in the air. . . . He sees the adepts and the goddesses. . . .[3]

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[1] "Shiva Sanhita," chap. ii. p. 32. This Chakkra corresponds to Tiphereth, the 6th Sephira.

[2] *Ibid.*, chap. v. p. 82.

[3] *Ibid.*, chap. v. pp. 85, 86, 87. These "magical powers," as they are sometimes called, may be compared to the powers of Geburah and Chesed of the Qabalah.

5. *The Vishudda Chakkra.*

This Chakkra is situated in the throat directly below the larynx, it is of a brilliant gold colour, and has sixteen petals. It is the seat of the Udana and the Âkâsa Tatwa; its presiding adept is Chhagalanda and its goddess Sakinî.

6. *The Âjnâ Chakkra.*

This Chakkra is situated between the two eye-brows, in the place of the pineal gland. It is the seat of the Mano Tatwa, and consists of two petals. Within this lotus are sometimes placed the three mystical principles of Vindu, Nâdî and Shakti.[1] "Its presiding adept is called Sukla-Mahakala (the white great time; also Âdhanari—"Adonai"), its presiding goddess is called Hakinî."[2]

When Gods are near, or Kundalinî arises thither, the petals bend down and out: thus is the Winged-Globe of Egypt formed. These petals are the same as the horns of Pan which open out as the God descends.

97. Within that petal, there is the eternal seed, brilliant as the autumnal moon. The wise anchorite by knowing this is never destroyed.

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the greatest psychic powers, there is no doubt in it.

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[1] "Shiva Sanhita," chap. v. p. 110.

[2] *Ibid.*, chap. v. p. 49.

99. I am the giver of salvation, I am the third linga in the turya (the state of ecstasy, also the name of the thousand petalled lotus).[1] By contemplating on this the Yogî becomes certainly like me.[2]

The Sushumnâ following the spinal cord, on reaching the Brâhmarandhra (the hole of Brâhman), the junction of the sutures of the skull, by a modification it goes to the right side of the Ãjnâ lotus, whence it proceeds to the left nostril, and is called the Varana, Ganges (northward flowing Ganges) or Idâ. By a similar modification in the opposite direction the Sushumnâ goes to the left side of the Ãjnâ lotus and proceeding to the right nostril is called the Pingalâ, Jamuna (river Jumna) or Asi. The space between these two, the Idâ and Pingalâ, is called Varanasi (Benares), the holy city of Shiva.[3]

111. He who secretly always contemplates on the Ãjnâ lotus, at once destroys all the Karma of his past life, without any opposition.

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[1] Though all Hindu works proclaim that the Sahasrâra has but one thousand petals, the true number is one thousand and one as depicted in "The Yogî." 1001 = 91 × 11 (אדני × אמן); 91 = אדני יהוה. Achad Osher, or one and ten, = the eleven Averse Sephiroth or Adonai. Adonai, in Hebrew אדני) = 65 (6 + 5) the union of the Microcosmus (pentagram) with the Macrocosmus (hexagram) = 11, or the accomplishment of the Great Work, *i.e.* the union of Man with God. Also 91 = 13 × 7 אחד. ARARITA, etc., etc. 11 is the Number of the Great Work, the Uniting of the Five and the Six, and 91 = mystic number (1 + 2 + 3 . . . + 13) of 13 = Achad = 1. [2] *Ibid.*, chap. v. p. 50.

[3] Shiva here denotes the Macrocosmus.

112. Remaining in the place, when the Yogî meditates deeply, idols appear to him as mere things of imagination, *i.e.*, he perceives the absurdity of idolatry.[1]

7. *The Sahasrâra Chakkra.*

The Sahasrâra, or thousand-and-one-petalled lotus of the brain, is usually described as being situated above the head, but sometimes in the opening of the Brâhmarandhra, or at the root of the palate. In its centre there is a Yoni which has its face looking downwards.[2] In the centre of this Yoni is placed the mystical moon, which is continually exuding an elixir or dew[3]—this moon fluid of immortality unceasingly flows through the Idâ.

In the untrained, and all such as are not Yogîs, " Every particle of this nectar (the Satravi) that flows from the Ambrosial Moon is swallowed up by the Sun (in the Mûlâdhâra Chakkra)[4] and de-

[1] "Shiva Sanhita," chap. v. It does not follow that missionaries are Yogîs.

[2] It will be remembered that in the Mûlâhâra Chakkra was situated a triangular yoni △. This rising unites with the inverted yoni ▽ of the Sahasrâra and produces the Hexagram. In Western mysticism the Hexagram denotes the Great Work.

[3] Compare "From the Skull of the Ancient Being wells forth Dew, and this Dew will wake up the dead to a new life."—The Zohar, *Idra Rabba.*

" I will be as a dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."—Hosea xiv. 5.

[4] This is according to the "Shiva Sanhita." "The Hatha Yoga Pradipika" places the Sun in the Svâdisthâna Chakkra.

stroyed, this loss causes the body to become old. If the aspirant can only prevent this flow of nectar by closing the hole in the palate of his mouth (the Brâhmarandra), he will be able to utilize it to prevent the waste of his body. By drinking it he will fill his whole body with life, and "even though he is bitten by the serpent Takshaka, the poison does not spread throughout his body."[1]

Further the "Hatha Yoga Pradipika" informs us that: "When one has closed the hole at the root of the palate . . . his seminal fluid is not emitted even though he is embraced by a young and passionate woman."

Now this gives us the key to the whole of this lunar symbolism, and we find that the Soma-juice of the Moon, dew, nectar, elixir and vital force are but various names for one and the same substance, and that if the vindu can be retained in the body it may by certain practices, which I will now examine, be utilised in not only strengthening but in prolonging human life to an indefinite period.[2] These practices are called the Mudrâs, they are to be found fully described in

The Manipûra Chakkra is, however, probably the correct one.

[1] "Hatha Yoga Pradipika," p. 53.

[2] Fabulous ages are attributes to many of the Yogîs. See Flagg's "Yoga," chap. xxviii.; and "OM" by Sabhapaty Swâmi, p. vi.

the Tantras, and are made use of as one of the methods of awakening the sleeping Kundalinî.[1]

[1] I believe this to be the exoteric explanation of this symbolism, the esoteric one being that Shiva represents the Solar or spiritual force, and Shakti the lunar or bodily, the union of these two cancels out the pairs of opposites and produces Equilibrium. Similarly, in the Taoistic System the feminine Yin and the masculine Yang disappear in the Tao.

CHAPTER VIII

THE MUDRÂS

THERE are many of these Mudrâs, the most important being the Yoni-Mudrâ, Maha Mudrâ, Maha Bandha, Maha Vedha, Khechari, Uddiyana, Mula and Jâlandhara Bandha, Viparitakarani, Vajroli and Shakti Chalana.

1. *The Yoni Mudrâ.*

With a strong inspiration fix the mind on the Ādhar lotus; then engage in contracting the yoni (the space between the lingam and anus). After which contemplate that the God of Love resides in the Brâhmâ-Yoni, and imagine that an union takes place between Shiva and Shakti.

A full account of how to practise this Mudrâ is given in the " Shiva Sanhita "; [1] but it is both complicated and difficult to carry out, and if attempted should most certainly be performed under the instruction of a Guru.

2. *Maha Mudrâ.*

Pressing the anus with the left heel and stretching out the right leg, take hold of the toes with your hand. Then

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[1] " Shiva Sanhita," chap. iv. pp. 1–11. Also see " Gheranda Sanhita," p. 23.

practise the Jâlandhara Bandha[1] and draw the breath through the Sushumnâ. Then the Kundalinî becomes straight, just as a coiled snake when struck. . . . Then the two other Nâdîs (the Idâ and Pingalâ) become dead, because the breath goes out of them. Then he should breathe out very slowly and never quickly.[2]

3. *Maha Bandha.*

Pressing the anus with the left ankle, place the right foot upon the left thigh. Having drawn in the breath, place the chin firmly on the breast, contract the anus and fix the mind on the Sushumnâ Nâdî. Having restrained the breath as long as possible, he should then breathe out slowly. He should practice first on the left side and then on the right.[3]

4. *Maha Vedha.*

As a beautiful and graceful woman is of no value without a husband, so Maha Mudrâ and Maha Bandha have no value without Maha Vedha.

The Yogî assuming the Maha Bandha posture, should draw in his breath with a concentrated mind and stop the upward and downward course of the Prâna by Jâlandhara Bandha. Resting his body upon his palms placed upon the ground, he should strike the ground softly with his posteriors. By this the Prâna, leaving Idâ and Pingalâ, goes through the Sushumnâ. . . . The body assumes a death-like aspect. Then he should breathe out.[4]

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[1] The Jâlandhara Bandha is performed by contracting the throat and pressing the chin firmly against the breast.

[2] "Hatha Yoga Pradipika," pp. 45, 46. Also see "Shiva Sanhita," chap. iv. pp. 11–20. The breath is always exhaled slowly so as not to expend the Prâna.

[3] "Hatha Yoga Pradipika," p. 47; "Shiva Sanhita," chap. iv. pp. 21, 22.

[4] "Hatha Yoga Pradipika," p. 48; "Shiva Sanhita," chap. iv. pp. 23–30.

5. *Khechari Mudrâ.*

The Yogî sitting in the Vajrâsana (Siddhâsana) posture, should firmly fix his gaze upon Ajnâ, and reversing the tongue backwards, fix it in the hollow under the epiglottis, placing it with great care on the mouth of the well of nectar.[1]

6. *Uddiyana Mudrâ.*

The drawing up of the intestines above and below the navel (so that they rest against the back of the body high up the thorax) is called Uddiyana Bandha, and is the lion that kills the elephant Death.[2]

7. *Mula Mudrâ.*

Pressing the Yoni with the ankle, contract the anus and draw the Apâna upwards. This is Mula Bandha.[3]

8. *Jâlandhara Bandha.*

Contract the throat and press the chin firmly against the breast (four inches from the heart). This is Jâlandhara Bandha. . . .[4]

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[1] "Shiva Sanhita," chap. iv. p. 31. This is perhaps the most important of the Mudras. The "Hatha Yoga Pradipika" gives a long description of how the *fraenum linguae* is cut. See pp. 49–56. Again I must warn the reader that, strictly speaking, the whole of these practices are mystical; though undoubtedly many of them were physical acts, these acts were not indulged in to obtain physical results, but were employed as means of concentrating the physical and mental energies on a spiritual end which, attained, freed the Âtman from causality.

[2] "Hatha Yoga Pradipika," p. 57; "Shiva Sanhita," chap. iv. pp. 48–52.

[3] "Hatha Yoga Pradipika," p. 58; "Shiva Sanhita," chap. iv. pp. 41–44.

[4] "Hatha Yoga Pradipika," p. 60; "Shiva Sanhita," chap. iv. pp. 38–40.

9. *Viparitakarani Mudrâ.*

This consists in making the Sun and Moon assume exactly reverse positions. The Sun which is below the navel and the Moon which is above the palate change places. This Mudrâ must be learnt from the Guru himself, and though, as we are told in the "Pradipika," a theoretical study of crores of Shastras cannot throw any light upon it, yet nevertheless in the "Shiva Sanhita" the difficulty seems to be solved by standing on one's head.[1]

10. *Shakti Chalana Mudrâ.*

Let the wise Yogî forcibly and firmly draw up the goddess Kundalinî sleeping in the Âdhar lotus, by means of the Apâna-Vayu. This is Shakti-Chalana Mudrâ. . . .[2]

The "Hatha Yoga Pradipika" is very obscure on this Mudrâ, it says:

As one forces open a door with a key, so the Yogî should force open the door of Moksha (Deliverance) by the Kundalinî.

Between the Ganges and the Jamuna there sits the young widow inspiring pity. He should despoil her forcibly, for it leads one to the supreme seat of Vishnu.[3]

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[1] "Hatha Yoga Pradipika," p. 62; "Shiva Sanhita," chap. iv. pp. 45–47. Again this is the union of Shiva and Shakti, and that of the solar and lunar Pingalâ and Idâ by means of the Sushumnâ—the path of the gods.

[2] "Shiva Sanhita," chap. iv. pp. 76–81.

[3] A hint as to what this means may be discovered by again turning to the Qabalah. If the second and third Sephira are compared to the Ganges and Jumna, which

You should awake the sleeping serpent (Kundalinî) by taking hold of its tail. . . .[1]

As a special form of Kumbhaka is mentioned, most probably this Mudrâ is but one of the numerous Prânâyâma practices, which I shall deal with shortly.

11. *The Vajroli-Mudrâ.*

In the "Shiva Sanhita" [2] there is a long account of this Mudrâ in which the God says: "It is the most secret of all the secrets that ever were or shall be; therefore let the prudent Yogî keep it with the greatest secrecy possible." It consists chiefly in uniting the linga and yoni, but in restraining the vindu.[3]

If by chance the Vindu begins to move let him stop it by practice of the Yoni Mudrâ. . . After a while let him continue again . . . and by uttering the sound *hoom*, let him forcibly draw up through the contraction of the Apâna Vayu the germ cells. . . .

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they may well be, the young widow would represent Daäth (Knowledge), the attainment of which leads through Binah (Intelligence) and Chokmah (Wisdom) to Kether (the Crown) or in the Hindu system to Vishnu.

[1] "Hatha Yoga Pradipika," pp. 63, 69.

[2] "Shiva Sanhita," chap. iv. pp. 53–75.

[3] On the doctrines of this Mudrâ many popular American semi-occult works have been written, such as "Karezza," "Solar Biology," and "The Goal of Life," all equally futile and absurd. Mystically this may be interpreted as attainment of Godhood by man without loss of Manhood. Thus Christ, as God, dies on the Cross as Man; he does not invoke his Godhood to release him from the agony inseparable from his Manhood. This constitutes the Supreme Renunciation.

Know Vindu to be moon-like, and the germ cells the emblem of the sun; let the Yogî make their union in his own body with great care.[1]

I am the Vindu, Shakti is the germ fluid; when they both are combined, then the Yogî reaches the state of success, and his body becomes brilliant and divine.

Ejaculation of Vindu is death, preserving it within is life. . . Verily, verily, men are born and die through Vindu. . . . The Vindu causes the pleasure and pain of all creatures living in this world, who are infatuated and subject to death and decay.[2]

There are two modifications of the Vajroli Mudrâ; namely, Amarani and Sahayoni. The first teaches how, if at the time of union there takes place a conjunction of the sun and moon, the lunar flux can be re-absorbed by the lingam. And the second how this union may be frustrated by the practice of Yoni Mudrâ.

These practices of Hatha Yoga if zealously maintained bring forth in the aspirant psychic powers known as the Siddhis,[3] the most important of which are: (1) Anima (the power of assimilating oneself with an atom). (2) Mahima (the power of expanding oneself into space). (3) Laghima

[1] It is to be noted here that the union is again that of the mystical Shakti and Shiva, but now within the man. All this symbolism is akin to that made use of by the Sufis.

[2] "Shiva Sanhita," chap. iv. pp. 56, 58, 59, 60, 61, 63.

[3] "Any person if he actively practises Yoga becomes a Siddha; be he young, old or even very old, sickly or weak. Siddhis are not obtained by wearing the dress of a Yogî, or by talking about them; untiring practice is the secret of success" ("Hatha Yoga Pradipika," p. 25).

(the power of reducing gravitation). (4) Garima (the power of increasing gravitation). (5) Prapti (the power of instantaneous travelling). (6) Prakamya (the power of instantaneous realization. (7) Îsatva (the power of creating). (8) Vasitva (the power of commanding and of being obeyed).[1]

[1] For further powers see Flagg's "Transformation or Yoga," pp. 169, 181.

CHAPTER IX

RAJA YOGA

We now come to the next great series of exercises, namely those which control the Prâna (breath); and it is with these exercises that we arrive at that point where Hatha Yoga merges into Raja Yoga, and the complete control of the physical forces gives place to that of the mental ones.

Besides being able, by the means of Prânâyâma, to control the breath, the Yogî maintains that he can also control the Omnipresent Manifesting Power out of which all energies arise, whether appertaining to magnetism, electricity, gravitation, nerve currents or thought vibrations, in fact the total forces of the universe physical and mental.

Prâna, under one of its many forms,[1] may be in either a static or dynamic state, but, notwithstanding the form it assumes, it remains Prâna, that is in common language the "will to work" within the Ākâsa, from which it evolves the universe as it appears to our senses.

[1] Such as: Apâna, Samâna, Udâna, Vyâna Nâga, Kurma, Vrikodara, Devadatta, Dhanajaya, etc., etc.

The control of this World Soul, this "will to work" is called Prânâyâma. And thus it is that we find the Yogî saying that he who can control the Prâna can control the universe. To the perfect man there can be nothing in nature that is not under his control.

> If he orders the gods to come, they will come at his bidding. . . . All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogî they call them miracles.[1]

1. *Prânâyâma.*

The two nerve currents Pingalâ and Idâ correspond to the sensory and motor nerves, one is afferent and the other efferent. The one carries the sensations to the brain, whilst the other carries them back from the brain to the tissues of the body. The Yogî well knows that this is the ordinary process of consciousness, and from it he argues that, if only he can succeed in making the two currents, which are moving in opposite directions, move in one and the same direction, by guiding them through the Sushumnâ, he will be able to attain a state of consciousness as different from the normal state as a fourth dimensional world would be from a third. Swâmi Vivekânanda explains this as follows:

[1] Vivekânanda, "Raja-Yoga," p. 23. See Eliphas Levi's "The Dogma and Ritual of Magic," pp. 121, 158, 192, and Huxley's "Essay on Hume," p. 155.

> Suppose this table moves, that the molecules which compose this table are moving in different directions; if they are all made to move in the same direction it will be electricity. Electric motion is when the molecules all move in the same direction. . . . When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogî wants.[1]

And the conquest of the will is the beginning and end of Prânâyâma.

Arjuna says: "For the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend, I deem it as hard to curb as the wind."

To which Krishna answers: "Without doubt, O Mighty-Armed, the mind is hard to curb and restless, but it may be curbed by constant practice and by indifference." [2]

The Kundalinî, whilst it is yet coiled up in the Mûlâdhâra, is said to be in the Mahâkâsa, or in three dimensional space; when it enters the Sushumnâ it enters the Chittâkâsa or mental space, in which supersensuous objects are perceived. But, when perception has become objectless, and the soul shines by means of its own nature, it is said to have entered the Chidâkâsa or knowledge space, and when the Kundalinî enters this space it arrives at the end of its journey and passes into the last Chakkra, the Sahasrâra. Vishnu is united to Devaki, or

[1] Vivekânanda, "Raja-Yoga," pp. 36, 37.
[2] "Bhagavad Gîtâ," chap. vi. pp. 34, 35.

Shiva to Shakti, and symbolically, as the divine union takes place, the powers of the Ojas rush forth and beget a universe unimaginable by the normally minded man.[1]

How to awake the Kundalinî is therefore our next task.

We have seen how this can partially be done by the various Mudrâ exercises, but it will be remembered that the Shakti Chalana mentioned the practice of Kumbhaka, or the retention of breath. Such an exercise therefore partially falls under the heading of Prânâyâma.

It is a well-known physiological fact that the respiratory system, more so than any other, controls the motions of the body. Without food

[1] The whole of this ancient symbolism is indeed in its very simplicity of great beauty. The highest of physical emotions, namely, love between man and woman, is taken as its foundation. This love, if allowed its natural course, results in the creation of images of ourselves, our children, who are better equipped to fight their way than we on account of the experiences we have gained. But, if this love is turned into a supernatural channel, that is to say, if the joys and pleasures of this world are renounced for some higher ideal still, an ideal super-worldly, then will it become a divine emotion, a love which will awake the human soul and urge it on through all obstructions to its ultimate union with the Supreme Soul. To teach this celestial marriage to the children of earth even the greatest masters must make use of worldly symbols; thus it has come about that corruption has cankered the sublimest of truths, until man's eyes, no longer seeing the light, see but the flameless lantern, because of the filth that has been cast about it.

or drink we can subsist many days, but stop a man's breathing but for a few minutes and life becomes extinct.[1] The air oxidises the blood, and it is the clean red blood which supports in health the tissue, nerves, and brain. When we are agitated our breath comes and goes in gasps, when we are at rest it becomes regular and rhythmical.

In the "Hatha Yoga Pradipika" we read:

> He who suspends (restrains) the breath, restrains also the working of the mind. He who has controlled the mind, has also controlled the breath.
>
> If one is suspended, the other also is suspended. If one acts, the other also does the same. If they are not stopped, all the Indriyas (the senses) keep actively engaged in their respective work. If the mind and Prâna are stopped, the state of emancipation is attained.[2]

There are three kinds of Prânâyâma: Rechaka Prânâyâma (exhaling the breath), Puraka Prânâyâma (inhaling the breath) and Kumbhaka Prânâyâma (restraining the breath). The first kind consists in performing Rechaka first; the second in doing Puraka first; and the third in suddenly stopping the breath without Puraka and Rechaka.[3]

[1] Malay pearl divers can remain from three to five minutes under water.

[2] "Hatha Yoga Pradipika," p. 79.

[3] Also see "The Yogasara-Sangraha," p. 54. In practising Prânâyâma, the breath may get convulsively withheld, all the muscles going suddenly rigid, without the will of the Yogî. This is called Sukshama-Kumbhaka, or automatic holding in of the breath. This phenomenon marks a stage in attainment.

Kumbhaka is also of two kinds—Sahita and Kevala. The Sahita is of two sorts, the first resembling the first kind of Prânâyâma, namely Rechaka, Kumbhaka, Puraka; the second resembling the second kind of Prânâyâma, namely, Puraka, Kumbhaka, Rechaka. The Sahita should be practised till the Prâna enters the Sushumnâ, which is known by a peculiar sound [1] being produced in the Sushumnâ; after which the Kevala Kumbhaka should be practised. This Kumbhaka is described in the "Hatha Yoga Pradipika" as follows:

> When this Kumbhaka has been mastered without any Rechaka or Puraka, there is nothing unattainable by him in the three worlds. He can restrain his breath as long as he likes through this Kumbhaka.
>
> He obtains the stage of Raja-Yoga. Through this Kumbhaka, the Kundalinî is roused, and when it is so roused the Sushumnâ is free of all obstacles, and he has attained perfection in Hatha-Yoga.[2]

Of the many Prânâyâma exercises practised in the East the following are given for sake of example.

1. Draw in the breath for four seconds, hold it for sixteen, and then throw it out in eight. This makes one Prânâyâma.

At the same time think of the triangle (the Mûlâdhâra Chakkra is symbolically represented as a triangle of fire) and concentrate the mind on that centre. At first practice

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[1] The Voice of the Nâdâ.
[2] "Hatha Yoga Pradipika," p. 43.

this four times in the morning and four times in the evening, and as it becomes a pleasure to you to do so slowly increase the numbers.

2. Assume the Padmâsana posture; draw in the Prâna through the Idâ (left nostril), retain it until the body begins to perspire and shake, and then exhale it through Pingalâ (right nostril) slowly and never fast.

He should perform Kumbhakas four times a day—in the early morning, midday, evening, and midnight—till he increases the number to eighty.[1]

This will make 320 Kumbhakas a day. In the early stages the Prâna should be restrained for 12 matras (seconds), increasing as progress is made to 24 and to 36.

In the first stage, the body perspires; in the second, a tremor is felt throughout the body; and in the highest stage, the Prâna goes to the Brâhmarandhra.[2]

This exercise may also be practised with an additional meditation on the Pranava AUM.

3. Close with the thumb of your right hand the right ear, and with that of the left hand the left ear. Close with the two index fingers the two eyes, place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the nostrils at once,

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[1] "Hatha Yoga Pradipika," p. 28; the "Svetasvatara Upanishad;" and the "Shiva Sanhita," chap. iii. p. 25.

[2] "Hatha Yoga Pradipika," p. 28. The four characteristic results of Prânâyâma are (1) perspiration; (2) rigidity; (3) jumping about like a frog; (4) levitation.

and swallow the breath. . . . Keep the breath inside as long as you conveniently can; then expire it slowly.[1]

2. *Pratyâhâra.*

The next step in Raja Yoga is called Pratyâhâra, or the making of the mind introspective, by which the mind gains will to control the senses and to shut out all but the one object it is concentrating upon.

He who has succeeded in attaching or detaching his mind to or from the centres of will, has succeeded in Pratyâhâra, which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thraldom of the senses. When we can do this we shall really possess a character; then alone we shall have made a long step towards freedom; before that we are mere machines.[2]

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[1] "Shiva Sanhita," p. xlix. This in the "Hatha Yoga Pradipika," p. 91, is called the Shanmukhi Mudrâ. Enormous concentration is needed in all these Prânâyâma exercises, and, if the aspirant wishes to succeed, he must inflame himself with a will to carry them out to their utmost, just as in the Ceremonial Exercises of Abramelin he inflamed himself to attain to the Holy Vision through prayer. The mere act of restraining the breath, breathing it in and out in a given time, so occupies the mind that it has "no time" to think of any external object. For this reason the periods of Kumbhaka should always be increased in length, so that, by making the exercise (little by little) more difficult, greater concentration may be gained.

A student writes: "If Kumbhaka be properly performed, the body and mind become suddenly 'frozen.' The will is for a moment free, and can hurl itself toward Adonai perhaps with success, before memory again draws back the attention to the second-hand of the watch."

[2] Vivekânanda, "Raja Yoga," p. 48. It will be noticed that Prânâyâma itself naturally merges into Pratyâhâra as concentration on the breath increases.

The absorption of the mind in the ever-enlightened Brahmin by resolving all objects into Âtman, should be known as Pratyâhâra.[1]

The mind in ordinary men is entirely the slave of their senses. Should there be a noise, man hears it; should there be an odour, man smells it; a taste, man tastes it; by means of his eyes he sees what is passing on around him, whether he likes it or not; and by means of his skin he feels sensations pleasant or painful. But in none of these cases is he actually master over his senses. The man who is, is able to accommodate his senses to his mind. To him no longer are external things necessary, for he can stimulate mentally the sensation desired. He can hear beautiful sounds without listening to beautiful music, and see beautiful sights without gazing upon them; he, in fact, becomes the creator of what he wills, he can exalt his imagination to such a degree over his senses, that by a mere act of imagination he can make those senses instantaneously respond to his appeal, for he is lord over the senses, and therefore over the universe as *it appears*, though not as yet as *it is*.

The first lesson in Pratyâhâra is to sit still and let the mind run on, until it is realized what the mind is doing, when it will be understood

[1] "The Unity of Jîva and Brâhman," Srîmat Sankarâchârya, paragraph 121.

how to control it. Then it will be found that the thoughts which at first bubbled up, one over the other, become less and less numerous; but in their place will spring up the thoughts which are normally sub-conscious. As these arise the will of the aspirant should strangle them; thus, if a picture is seen, the aspirant by means of his will should seize hold of it before it can escape him, endow it with an objectivity, after which he should destroy it, as if it were a living creature, and have done with it. After this mastership over the senses has been attained, the next practice, namely, that of Dhâranâ, must be begun.

3. *Dhâranâ.*

Dhâranâ consists in concentrating the will on one definite object or point. Sometimes it is practised by concentrating on external objects, such as a rose, cross, triangle, winged-globe, etc., sometimes on a deity, Shiva, Isis, Christ or Buddha; but usually in India by forcing the mind to feel certain parts of the body to the exclusion of others, such as a point in the centre of the heart, or a lotus of light in the brain.

When the Chitta, or mind stuff, is confined and limited to a certain place, this is called Dhâranâ.

The Steadiness of the mind arising from the recognition of Brâhmâ, wherever it travels or goes, is the real and great Dhâranâ.[1]

The six Chakkras are points often used by the Yogî when in contemplation. Thus seated in the Padmâsana he will fix his attention in the Âjnâ lotus, and, by contemplating upon this light, the "Shiva Sanhita"[2] informs us "all sins (unbalanced forces) are destroyed, and even the most wicked (unbalanced) person obtains the highest end."

Those who would practise Dhâranâ successfully should live alone, and should take care to distract the mind as little as possible. They should not speak much or work much, and they should avoid all places, persons and food which repel them.[3] The first signs of success will be better health and temperament, and a clearer voice. Those who practise zealously will, towards the final stages of Dhâranâ, hear sounds as of the pealing of distant bells,[4] and will see specks of light floating before them which will grow larger and larger as the concentration proceeds. "Practice hard!" urges Swâmi Vivekânanda, "whether you live or die, it does not matter. You have

[1] "Unity of Jîva and Brâhman," Srîmat Sankarâchârya paragraph 122.
[2] See chap. v.
[3] Compare the Abramelin instructions with these.
[4] The Nâdâ.

to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogî."[1]

4. *Dhyâna.*

Dhâranâ merges into Dhyâna, or meditation upon the outpouring of the mind on the object held by the will.[2]

Patanjali says: "Dhâranâ is holding the mind on to some particular object. An unbroken flow of knowledge in that subject is Dhyâna." In Dhyâna the object and subject become one in form and, inexplicable as it may be, time and space are abolished and the ego is annihilated and with its annihilation is the universe destroyed.

5. *Samâdhi.*[3]

Yâjñavalkhya says: "By Prânâyâma impurities of the body are thrown out; by Dhâranâ the impurities of the mind; by Pratyâhâra the impurities of attachment; and by Samâdhi

[1] Compare Eliphas Levi, "Doctrine and Ritual of Magic," p. 195.

[2] Imagine the objective world to be represented by a sheet of paper covered with letters and the names of things, and our power of concentration to be a magnifying glass: this power is of no use, should we wish to burn that paper, until the rays of light are *focussed*. By moving the glass or paper with our hand we obtain the right distance. In the above the will takes the place of the hand.

[3] Not to be confused with the Samâdhi of the Buddhists which merely means attention, or meditation.

is taken off everything that hides the lordship of the soul.") When Dhyâna becomes so intensified that the mind is able to pass beyond the external perception and brood as it were upon the very centre or soul of the form held by the will it becomes known as Samâdhi or Superconsciousness. The three last stages, Dhâranâ, Dhyâna and Samâdhi, which are so intimately associated, are classed under the one name of Samyâma.[1]

> Then it winds upwards
> Through the gleaming gate of the Sushumnâ;
> Breaking through the arch of the skull,
> It gazes finally on the Supreme.

Of Samâdhi there are several forms, the two most important being Âtmâ Darshana [2] and Shiva Darshana.[3] In the first the universe becomes a "single phenomenon without conditions," form vanishes and is replaced by a positive nothingness if sense can be conveyed by such a term. The second annihilates this void and so tears the last veil from off the face of God and the aspirant is God.

[1] See also "The Yogasara Sangraha," p. 74.

[2] Âtmâ-Darshana, the universal vision of Pan, or the vision of the universal Peacock. It has many forms.

[3] Vision of Shiva which destroys the Âtmâ-Darshana. The God Shiva opens his eye and Equilibrium is re-established.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.[1] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.[2]

Compare this with the following:

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the Muni who seeth.

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desires.

He who, through the likeness of Âtman, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogî.[3]

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[1] It is to be noted that the symbolism made use of here is almost identical with that so often made use of in the Yoga Shastras and in the Vedânta. The union of Kundalinî (Shakti) and Shiva.

[2] Rev. xxi. 1–4.

[3] "The Bhagavad-Gîtâ," ii. 69, 70; vi. 23.

CHAPTER X

THE DOCTRINES OF BUDDHISM

HAVING sat for seven long years under the Bôdhi tree, Gotâma opened his eyes and perceiving the world of Samsâra[1] exclaimed: "Quod erat demonstrandum!" True, he had attained to the spotless eye of Truth and had become Buddha the Enlightened One; he had entered the Nothingness of Nibbâna,[2] and had become one with the Uncreated and the Indestructible. And now he stood once again on the shore line of existence and watched the waves of life roll landwards, curve, break and hiss up the beach only to surge back into the ocean from which they came. He did not deny the existence of the Divine (how could he when he had become one with it?) but so filled was he with the light of Amitâbha,[3] that he fully saw that by Silence alone could the world be saved, and that by the denial of the Unknowable of the

[1] The world of unrest and transiency, of birth and death.

[2] The Great Attainment of Buddhism.

[3] The Mahâyâna Buddhists' Boundless Light. Compared with the canonical Nibbâna it bears a very similar relation to it as the Ain Soph Aur, the Illimitable Light, does to the Ain, the negatively Existent One. In the Brihadâranyka Upanishad 4, 4, 66, Brâhman is termed "jyotishâm jyotis," which means "the light of lights"—a similar conception.

uninitiate, the Kether, the Âtman, the First Cause, the God of the unenlightened, could he ever hope to draw mankind to that great illimitable LVX, from which he had descended a God-illumined Adept. He fully realized that to admit into his argument the comment of God was to erase all hope of deliverance from the text, and, therefore, though he had become The Buddha, nevertheless, in his selflessness he stooped down to the level of the lowest of beings and, abandoning as dross the stupendous powers he had acquired, helped his fellows to realize the right path by the most universal of all symbols—the woe of the world, the sorrow of mankind.

Like the Vedântist, he saw that the crux of the whole trouble was Ignorance (Avijjâ). Dispel this ignorance, and illumination would take its place, that insight into the real nature of things which, little by little, leads the aspirant out of the world of birth and death, the world of Samsâra, into that inscrutable Nibbâna where things in themselves cease to exist and with them the thoughts which go to build them up. Ignorance is the greatest of all fetters, and, "he who sins inadvertently," as Nâgâsena said, "has the greater demerit."

Enquiring into the particular nature of ignorance, Buddha discovered that the Tree of Know-

ledge of Good and Evil had three main branches, namely: Lobha, Dosa and Moha—Craving, Passion and the Delusion of Self; and that these three forms of ignorance alone could be conquered by understanding the three great signs or characteristics of all existence, namely: change, sorrow and absence of an ego—Anikka, Dukkha, and Anatta, which were attained by meditating on the inmost meaning of the Four Noble Truths:

"The Truth about Suffering; the Truth about the Cause of Suffering; the Truth about the Cessation of Suffering; and the Truth about the Path which leads to the Cessation of Suffering." These consist of the above Three Characteristics with the addition of the Noble Eightfold Path, which contains, as we shall presently see, the whole of Canonical Buddhism.

Up to this point, save for the denial of the ego, the whole of the above doctrine might have been extracted from almost any of the Upanishads, but there is a difference, and the difference is this. Though the Vedântist realized that ignorance (Avidyâ) was the foundation of all sorrow, and that all things, possessing the essence of change, were but illusion, or Mâyâ, a matter of name and form; [1] Buddha now pointed out

[1] We have seen in the Chandôgya Upanishad that all things, including even the four Vedas, are called "nâma

that the true path of deliverance was through the reason (Ruach) and not through the senses (Nephesh), as many of the Upanishads would give one to believe. Further, this was the path that Gotâma had trod, and, therefore, he besought others to tread it. The Vedântist attempted to attain unity with the Âtman (Kether) [1] by means of his emotions (Nephesch) intermingled with his reason (Ruach), but the Buddha by means of his reason (Ruach) alone. Buddha attempted to cut off all joy from the world, substituting in its place an implacable rationalism, a stern and inflexible morality, little seeing that the sorrows of earth which his system substituted for the joys of heaven, though they might not ruffle his self-conquered self, must perturb the minds of his followers, and produce emotions of an almost equal intensity, though perhaps of an opposite character to those of his opponents. Yet, for a space, the unbending rationalism of his system prevailed and crushed

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eva"—mere name. Now in "The Questions of King Milinda" we find Nâgâsena stating that all things are but "name and form," the difference between which lies in that "Whatever is gross therein is form:" whatever is subtle, mental, is "name." But both are dependent on each other, and spring up, not separately, but together. "The Questions of King Milinda," chap. ii. 2, 8.

[1] It must not be forgotten that in its ultimate interpretation that Âtman is the Ain; however, I use this reading as seldom as possible, as it is so very vague.

down the emotions of his followers, those emotions which had found so rich and fertile a soil in the decaying philosophy of the old Vedânta. The statement in the Dhammapada that: "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts,"[1] is equally true of the Vedânta as it is of Buddhism. But, in the former we get the great doctrine and practice of the Siddhis directly attributable to a mastering of the emotions and then to a use of the same, which is strictly forbidden to the Buddhist. Eventually, however, under the Mahâyâna Buddhism of China and Tibet, the power of the Siddhis is forced again into recognition; for even as early as the writing of "The Questions of King Milinda," unless the beautiful story of the courtesan Bindumati be a latter day interpolation, these powers were highly thought of under the name of the "Acts of Truth." Thus, though King Sivi gave his eyes to the man who begged them of him, he received others by an Act of Truth, by the gift of Siddhi, or Iddhi as the Buddhists call it. An act, which is explained by the fair courtesan Bindumati as follows. When King Asoka asked her by what power she had caused the waters of the Ganges to flow backwards, she answered:

[1] "Dhammapada," chap. v. 1.

Whosoever, O King, gives me gold—be he a noble, or a brahmin, or a tradesman, or a servant—I regard them all alike. When I see he is a noble I make no distinction in his favour. If I know him to be a slave I despise him not. Free alike from fawning and from dislike do I do service to him who has bought me. This, your Majesty, is the basis of the Act of Truth by the force of which I turned the Ganges back.[1]

In other words, by ignoring all accidents, all matters of chance, and setting to work, without favour or prejudice, to accomplish the one object in view, and so finally "to interpret every phenomenon as a particular dealing of God with the soul." In truth this is an Act of Truth, the power begot by concentration and nothing else.

We have seen in Chapter II how the Ãtman (that Essence beyond Being and Not Being) allegorically fell by crying "It is I," and how the great hypocrisy arose by postulating an individual Ãtman for each being which had to incarnate again and again before finally it was swallowed up in the One Ãtman of the Beginning. This individualistic conception, Gotâma banned, he would have none of it; a soul, a spirit, a

[1] "The Questions of King Milinda," chap. iv. pp. 1, 48. See also the story of the Holy Quail in Rhys Davids' "Buddhist Birth Stories," p. 302. These Iddhis are also called Abhijnyâs. There are six of them: (1) clairvoyance; (2) clairaudience; (3) powers of transformation; (4) powers of remembering past lives; (5) powers of reading the thoughts of others; (6) the knowledge of comprehending the finality of the stream of life.

separate entity was anathema to him; but in overthrowing the corrupt Vedânta of the latter-day pundits, like Luther, who many centuries later tore the tawdry vanities from off the back of Papal Rome, Gotâma, the Enlightened One, the Buddha, now similarly went back to Vedic times and to the wisdom of the old Rishis. But, fearing the evil associations clinging to a name, he anathematized the Âtman, and in its place wrote Nibbâna, which according to Nâgâsena is cessation,[1] a passing away in which nothing remains, in fact an end.[2] Soon, however, under Mahâyâna-Buddhism, was the Âtman to be revived in all its old glory under the name of Amitâbha, or that Source of all Light, which so illuminates a man who is aspiring to the Bôdhi that he becomes a Buddha. "Amitâbha," so Paul Carus informs us, "is the final norm of wisdom and of morality, the standard of truth and of righteousness, the ultimate *raison d'être* of the Cosmic Order." This of course is nonsense. Amitâbha, as the Âtman, is "the light which shines there beyond the heaven behind all things, behind each in the highest worlds, the highest of all."[3]

Once logically having set aside the idea of an

[1] "The Questions of King Milinda," chap. iii. 4, 6.
[2] *Ibid.*, chap. iii. pp, 5, 10.
[3] Chandôgya, 3, 13, 7.

individual soul, Buddha refused to discuss the idea of a first cause or beginning; for he well saw that this idea was the greatest of the dog-faced demons which seduced man from the path. "First and last causes are incomprehensible, therefore, why discuss them!" cries Buddha, "but there *is* sorrow and I intend to destroy it." If I can only get people to start on the upward journey they will very soon cease to care if there is a First Cause or if there is no First Cause; but, if I give them the slightest hope to expect any reward outside cessation of sorrow, it will set them all cackling over the future like hens over a china egg, and soon they will be back at the old game of counting their chickens before they are hatched. He also must have seen, that if he postulated a First Cause, every unfledged rationalist in Pâtaliputta would cry, "Oh, but what a God, what a wicked God yours must be to allow all this sorrow you talk of . . . now look at mine . . ." little seeing that sorrow was just the same with the idea of God as without it, and that all was indeed Moha or Mâyâ—both God and No-God, sorrow and joy.

But Buddha being a practical physician, though he knew sorrow to be but a form of thought, was most careful in keeping it as real a calamity as he could; for he well saw, that if he could only get people to concentrate upon sorrow and its

causes, that the end could not be far off of both sorrow and joy; but, if they began to speculate on its illusiveness, this happy deliverance would always remain distant. His business upon earth was entirely a practical and exoteric one, in no way mystical; it was rational not emotional, catholic and not secret.

What then is the cause of sorrow? and the answer given by Gotâma is: Karma or action. Thus, a good action produces a good reaction, and a bad one a bad one. This presupposes a code of morals, furnished by what? [1] We cannot call it Âtman, conscience, or soul—a selecting power, which is strenuously denied by the rigid law of cause and effect. However, the mental eyes of the vast majority of his followers were not so clear as to pierce far into the darkness of metaphysical philosophy, and so it happened that, where the idealism of the Vedânta had failed the realism of Buddhism succeeded.[2]

[1] Twenty-three centuries later, Kant falling over this crux postulated his "twelve categories," or shall we say "emanations," and thereby started revolving once again the Sephirothic Wheel of Fortune.

[2] In spite of the fact that Buddhism urges that "the whole world is under the law of causation," it commands its followers to lead pure and noble lives, in place of dishonourable ones, in spite of their having no freedom of choice between good and evil. "Let us not lose ourselves in vain speculations of profitless subtleties," says the Dhammapada, "let us surrender self and all selfishness, and as all things are fixed by causation, let us practise

This denial of a universal Âtman, and a personal Âtman, soon brought the ethical and philosophical arguments of Gotâma up against a brick wall (Kant's "*a priori*"). As we have seen, he could not prop up a fictitious beginning by postulating an Âtman, and he dared not use Nibbâna as such, though in truth the beginning is just as incomprehensible with or without an Âtman. But, in spite of his having denied the latter, he had to account for causality and the transmission of his good and evil (Karma) by some means or another. Now, according to Nâgâsena, the Blessed One refused to answer any such questions as: "Is the universe everlasting?" "Is it not everlasting?" "Has it an end?" "Has it not an end?" "Is it both ending and unending?" "Is it neither the one nor the other?" And further all such questions as: "Are the soul and the body the same thing?" "Is the soul distinct from the body?" "Does a Tathâgata exist after death?" "Does he not exist after death?" "Does he both exist and not exist after death?" "Does he neither exist nor not exist after death?" . . . Because "the Blessed Buddhas lift not up

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good so that good may result from our actions." As if it could possibly be done if "*all things are fixed.*" The Buddhist, in theory, having postulated that all fowls lay hard-boiled eggs, adds, the ideal man is he who can only make omelettes.

their voice without a reason and without an object." [1] But in spite of there being no *soul* "in the highest sense," [2] Gotâma had to postulate some vehicle which would transmit the sorrow of one generation to another, of one instant of time to the next; and, not being able to use the familiar idea of Âtman, instead, he made that of Karma do a double duty. "He does not die until that evil Karma is exhausted," says Nâgâsena.[3]

Now this brings us to an extraordinary complex question, namely the *practical* difference between the Karma minus Âtman of the Buddhists and the Karma plus Âtman of the later Vedântists?

The Brahmin's idea, at first, was of one complete whole; this, as the comment supplanted the text, got frayed into innumerable units, or Âtmans, which, on account of Karma, were born again and again until Karma was used up and the individual Âtman went back to the universal Âtman. Buddha erasing the Âtman, though he refused to discuss the beginning, postulates Nibbâna as the end, which fact conversely also postulates the beginning as Nibbâna. Therefore, we have all things originating from an x sign, Âtman, Nibbâna, God, Ain or First Cause, and eventually returning to this

[1] "The Questions of King Milinda," chap. iv. pp. 2, 5.
[2] *Ibid.*, chap. iii. pp. 5, 6. [3] *Ibid.*, chap. iii. pp. 4, 4.

primordial Equilibrium. The difficulty which now remains is the bridging over of this divided middle. To Gotâma there is no unit, and existence *per se* is ignorance caused as it were by a bad dream in the head of the undefinable Nibbâna; which itself, however, is non-existent. Each man is, as it were, a thought in an universal brain, each thought jarring against the next and prolonging the dream. As each individual thought dies it enters Nibbâna and ceases to be, and eventually when all thoughts die the dream passes and Nibbâna wakes.[1] This bad dream seems to be caused by a separateness of subject and object which means sorrow; when sleep vanishes this separateness vanishes with it, things assume their correct proportion and may be equated to a state of bliss or non-sorrow.

Thus, we find that Nirvâna and Nibbâna are the same[2] in fact as in etymology, and that absorption into either the one or the other may be considered as re-entering that Equilibrium from which we originated.

The first and the last words have been written on this final absorption by both the Vedântist and the Buddha alike.

[1] Compare "Mândûkya Upanishad," 1, 16.

> In the infinite illusion of the universe
> The soul sleeps; when it awakes
> Then there wakes in it the Eternal,
> Free from time and sleep and dreams.

[2] See Appendix II.

> There no sun shines, no moon, nor glimmering star, nor yonder lightning, the fire of earth is quenched; from him, who alone shines, all else borrows its brightness, the whole world bursts into splendour at his shining.[1]

And—

> There exists, O Brothers, a Realm wherein is neither Earth nor Water neither Flame nor Air; nor the vast Aether nor the Infinity of Thought, not Utter Void nor the co-existence of Cognition and Non-cognition is there: —not this World nor Another, neither Sun nor Moon. That, Brothers, I declare unto you as neither a Becoming nor yet a Passing-away:—not Life nor Death nor Birth; Unlocalised, Unchanging and Uncaused:—That is the end of Sorrow.[2]

Gotâma had, therefore, to "hedge." Unquestionably the soul-idea must go, but in order to account for the universal law of causation Karma must remain, and further, surreptitiously perform all the old duties the individual Âtman had carried out. He had abandoned the animism of a low civilization, it is true, but he could not, for a want of the exemption from morality itself, abandon the fetish of a slightly higher civilization, namely, ethics. He saw that though mankind was tired of being ruled by spirits, human beings were only too eager to be ruled by virtues, which gave those who maintained these fictitious qualifications a sure standpoint from which to rail at those who did not. He banned therefore reincarnation and soul and

[1] Kathaka Upanishad, 5, 15.
[2] The Book of Solemn Utterances.

substituted in their place transmigration and Karma (doing), the Sankhârâ or tendencies that form the character (individuality) of the individual.

Ânanda Metteya in "Buddhism"[1] explains transmigration in contradistinction to reincarnation as follows. Two men standing on the shore of a lake watch the waves rolling landwards. To the one who is unversed in science it appears that the wave travelling towards him retains its identity and shape, it is to him a mass of water that moves over the surface impelled by the wind. The other, who has a scientifically trained mind, knows that at each point upon the surface of the lake the particles of water are only rising and then falling in their place, that each particle in turn is passing on its motion to its neighbours. To the first there is a translation of matter, to the second one of force. "The Vedântist has seen Substance, an enduring Principle, an Ens; the Buddhist only Qualities, themselves in all their elements ever changing, but the sum-total of their doing passing steadily on, till the wave breaks upon Nibbâna's shore, and is no more a wave for ever."

I have not space to criticise this, all I ask is—What is the difference between force and

[1] Vol. i. No. 2, p. 293.

matter, and if the annihilation of the one does not carry with it the annihilation of the other irrespective of which is first—if either?

Ānanda Metteya carries his illustration further still.

John Smith, then, in a sense, is immortal; nay, every thought he thinks is deathless, and will persist, somewhere, in the depths of infinity. . . . But it is not this part of his energy that results in the formation of a new being when he dies. . . . We may then consider the moment of John Smith's death. . . . During his life he has not alone been setting in vibration the great ocean of the Æther, he has been affecting the structure of his own brain. So that at the moment of his death all his own life, and all his past lives are existing pictured in a definite and characteristic molecular structure, a tremendous complicated representation of all that we have meant by the term John Smith—the record of the thoughts and doings of unnumbered lives. Each cell of the millions of his brain may be likened to a charged leyden-jar, the nerve-paths radiating from it thrill betimes with its discharges, carrying its meaning through man's body, and, through the Æther, even to the infinitude of space. When it is functioning normally, its total discharge is prevented, so that never at any time can more than a fraction of its stored-up energy be dissipated. . . . And then death comes; and in the moment of its coming, all that locked-up energy flames on the universe like a new-born star.[1]

Then Ānanda Metteya, in a lengthy and lucid explanation, demonstrates how the light of a flame giving off the yellow light of sodium may be absorbed by a layer of sodium vapour, so the Karma, released from the body of the dead man, will circle round until it finds the body of

[1] "Buddhism," vol. i. No. 2, p. 299, abridged.

a new-born child tuned or synchronized to its particular waves.

Now we are not concerned here with stray children who, like the receivers of a wireless telegraph, pick up either good or evil messages; but it is an interesting fact to learn that at least certain orthodox Buddhists attribute so complex and considerable a power to the brain, that by leaving one body that body perishes, and by entering another that body revives. Can it be that we have got back to our old friend the Prâna which in its individual form so closely resembles the individual Karma, and in its entirety the totality of Nibbâna? Let us turn to Brihadâranyaka Upanishad. There in 1, 6, 3 we find a mystical formula which reads *Amritam satyena channam*. This means "The immortal (Brâhman) veiled by the (empirical) reality;" and immediately afterwards this is explained as follows: "The Prâna (*i.e.* the Ātman) to wit is the immortal, name and form are the reality; by these the Prâna is veiled." Once again we are back at our starting-point. To become one with the Prâna or Ātman is to enter Nibbâna, and as the means which lead to the former consisted of concentration exercises, such as Prânâyâma, etc.; so now do we find almost identical exercises used to hasten the aspirant into Nibbâna.

The student by now should be sufficiently well acquainted with the Yoga Philosophy, to feel that the crude Animism employed by many of its expounders scarcely tallies with his own attainments. The nearer he approaches the Âtman the less does it appear to him to resemble what he has been taught to expect. Indeed its translation into worldly comments is a matter of education, so it comes about that he discovers that the Great Attainment *per se* is identical in all systems irrespective of the symbol men seek it under. Thus, Yahweh, as a clay phallus in the ark, was as much a reality to the Jews of Genesis as Brâhman in Brâhmâ-loka was to the Aryas of Vedic India. Thus, the vision of Moses, when he beheld God as a burning bush, is similar to the vision of the fire-flashing Courser of the Chaldean Oracles. Thus, Nibbâna, the Non-existent, is little removed, if at all, from the Christian heaven with its angelic hosts. And the reason is, that the man who does attain to any of these states, on his return to consciousness, at once attributes his attainment to his conscious representation of God. He attempts to rationalize about the suprarational, and describe what is beyond description in the language of his country.

At first the student will find the outward simplicity of Buddhism most refreshing; but

soon he discovers that, like all other religious systems, Buddhism is entangled in a veritable network of words. Realizing this, he must go a step further than Gotâma, and say: "Why bother about sorrow at all, or about transmigration? for these are not 'wrong viewyness,' as Mr. Rhys Davids so 'poetically' puts it, but are matters of the Kindergarten and not of the Temple; matters for police regulation, and for underpaid curates, and matters that have nothing to do with true progress." He should then divide life into two compartments; into the first he must throw science, learning, philosophy and all things built of words—the toys of life; and into the second, The Invocations of Adonai —the work of attainment.

Thus it may come about that the study of Buddhism will cause the student to abandon the tinsel of the Vedânta as well as its own cherished baubles, and induce him, more than ever, to rely on work and work alone and not on philosophizing, moralizing and rationalizing. The more rational he becomes, the less will he reason outwardly; and the more he becomes endowed with the spirit of the Buddha, in place of the vapourings of Buddhism, the more will he see that personal endeavour and not the Scriptures is the key.

The Dharma is to be attained to by the wise,

each one for himself. Salvation rests on work and not on faith; not in reforming the so-called fallen, but in conquering oneself. "If one man conquer in battle a thousand times a thousand men: and another conquer but himself;—he is the greatest of conquerors."[1]

This is the whole of Buddhism, as it is of any and all systems of self-control.

> Strenuousness is the Immortal Path—sloth is the way of death. The Strenuous live always,—the slothful are already as the dead.[2]
>
> Impermanent are the Tendencies—therefore do ye deliver yourselves by Strenuousness.

This last charge of the Buddha is the one supremely important thing he ever said.

[1] "Dhammapada," chap. v. p. 103.

[2] *Ibid.*, chap. v. p. 21.

CHAPTER XI

THE NOBLE EIGHTFOLD PATH

In place of producing a dissolution of the individual Âtman in the universal Âtman, the method of Buddha produced a submersion of Karma in the bournless ocean of Nibbâna.

In Chapter I of Book II of "The Questions of King Milinda," Nâgâsena lays down that he who escapes rebirth does so through wisdom Paññâ) and reasoning (Yonisomanasikâra) and by other "good qualities." The reason grasps the object and wisdom cuts it off, whilst the good qualities seem to be the united action of these two, thus we get good conduct (Sîlam), faith (Saddhâ), perseverance (Viriyam), mindfulness (Sati) and meditation (Samâdhi), all of which rather than being separate states are but qualities of the one state of meditation at various stages in that state of Samâdhi which Nâgâsena calls "The leader." . . . "All good qualities have meditation as their chief, they incline to it, lead up towards it, are as so many slopes up the side of the mountain of meditation." [1] Just as Yama, Niyama, Prânâyâma,

[1] "The Questions of King Milinda," chap. ii. pp. 1, 7, 9, 13.

Pratyâhâra, Dhâranâ and Dhyâna are of Samâdhi. Further Nâgâsena says "Cultivate in yourselves, O Bhikkhus, the habit of meditation. He who is established therein knows things as they really are."[1]

Under faith is classed tranquillization (Sampasâdana) and aspiration (Sampakkhandana). Under perseverance, the rendering of support—tension (Paggaha). Under mindfulness, repetition (Apilâpana) and "keeping up" (Upaganhana). Under good conduct, the whole of the royal road from aspirant to Arahat—The five moral powers (Indriyabalâin); The seven conditions of Arahatship (Bogghangâ); The path, readiness of memory (Satipatthâna); The four kinds of right exertion (Sammappadhâna); The four stages of ecstasy (Ghâna); The eight forms of spiritual emancipation (Vimokhâ); The four modes of self-concentration (Samâdhi);[2] The eight states of intense contemplation (Samâpatti).

It would be waste of time to compare the above states with the states of the Hindu Yoga, or enumerate other similarities which exist by the score, but one point we must not overlook, and that is The Noble Eightfold Path, which contains the very essence of Gotâma's teaching, as he said:

[1] "The Questions of King Milinda," chap. ii. p. 13.

[2] It will be noticed that this is the third sense in which this hard-working word is employed.

There is a Middle Path, O Monks, the Two Extremes avoiding, by the Tathâgata attained :—a Path which makes for Insight and gives Understanding, which leads to Peace of Mind, to the Higher Wisdom, to the Great Awakening, to Nibbâna ! [1]

I will now examine these eight truths. The first is :

1. *Right Comprehension or Right Views.*

Right Comprehension is the first practical step in carrying out the Four Noble Truths, that is in the understanding of the Three Characteristics—the three fundamental principles of Buddhism. Besides representing Malkuth, the Four Noble Truths (viewed in an elementary manner) represent the four lower Sephiroth—Malkuth, Yesod, Hod and Netzach, the state of Right Views carrying with its attainment a transcendency over all wrong views, that is to say all crude and unskilful views, all dogmas, assertions, all doubts, which are as unfertile as the elements are when uncombined.

The attainment of Right Views is arrived at in three successive steps. (1) The Aspirant contemplates the ills of life ; (2) he meditates upon them ; (3) by strenuous will power he commences to strip the mind of the cause of sorrow, namely change.

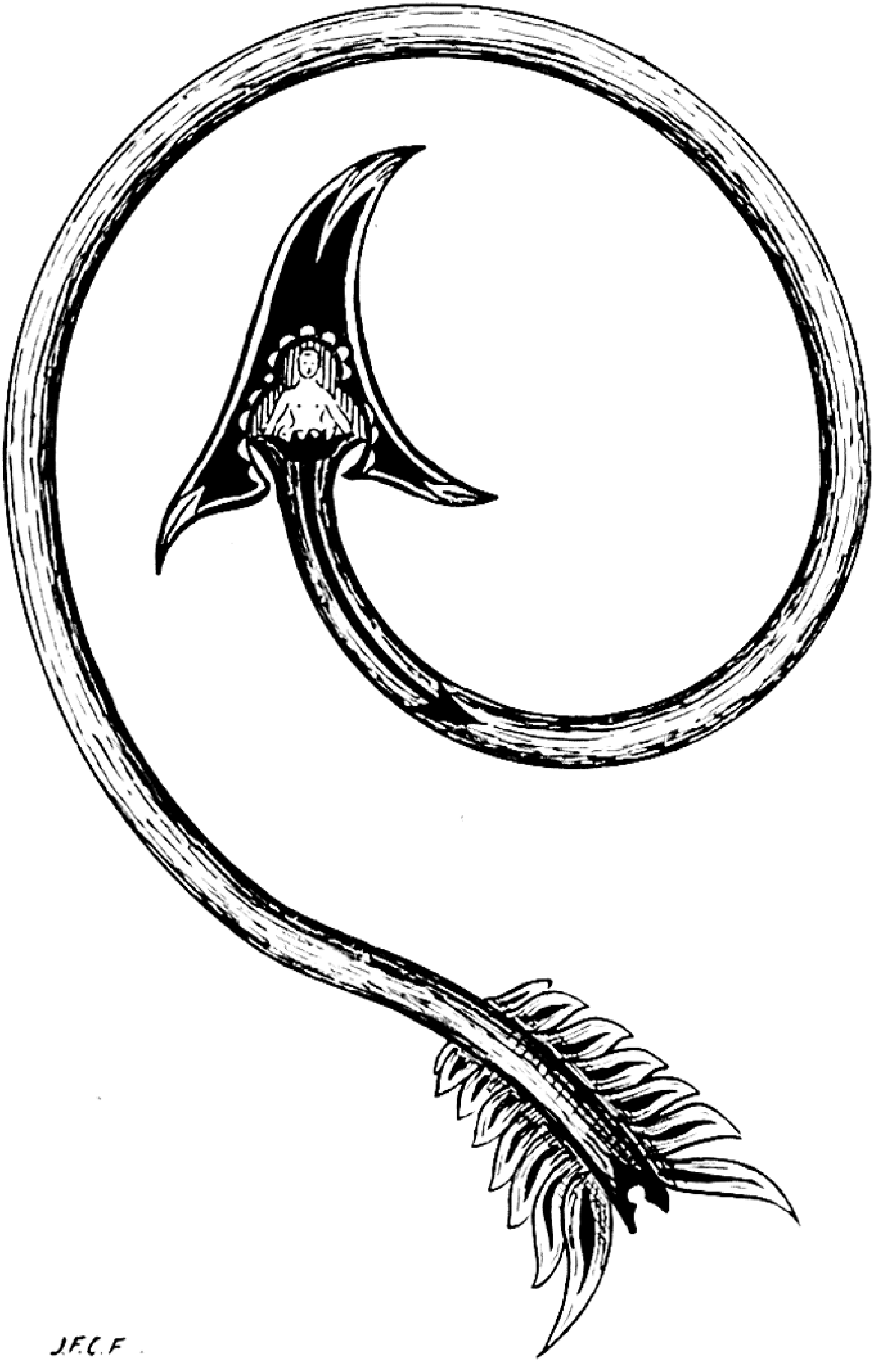
[1] The Sûtta of the Foundation of the Kingdom of Truth.

During this stage a series of humiliations must be undergone, and, not only must the Nephesch be conquered, but also the lower states of the Ruach, until the illumination of the Second Noble Truth of the Eightfold Path shatters the step of Right Views which the Aspirant is standing upon, just as the fire of God consumes the Elemental Pyramid—the Tower of the Taro.

Having attained to mastery over Right Comprehension, the aspirant begins to see things not as they are but in their right proportions. His views become balanced, he enters Tiphereth, the Solar Plexus, "He sees naked facts behind the garments of hypotheses in which men have clothed them, and by which they have become obscured; and he perceives that behind the changing and conflicting opinions of men there are permanent principles which constitute the eternal Reality in the Cosmic Order." [1]

In Tiphereth the aspirant attains to no less a state than that of conversation with his Holy Guardian Angel, his Jechidah, "The permanent principle behind the conflicting opinions." Once Right Comprehension has been attained, he has discovered a Master who will never desert him until he become one with him.

[1] "The Noble Eightfold Path," by James Allen, in "Buddhism," vol. i. No. 2, p. 213. A most illuminating essay on this difficult subject.



THE BÔDHI SATVA.

[To face page 114.

2. *Right Resolutions or Right Aspirations.*

Having perceived the changing nature of all things, even of men's minds, and having acquired that glorified vision by which he can distinguish between the permanent and the impermanent, he aspires to the attainment of a perfect knowledge of that which is beyond change and sorrow, and resolves that he will, by strenuous effort,[1] reach to the peace beyond; to where his heart may find rest, his mind become steadfast, untroubled, and serene.[2]

At this stage the Bôdhi Satva of Work[3] commences to revolve within the heart of the aspirant and to break up the harmony of the elements only to attune his aspirations for a time to a discord nobler than all harmony, and eventually to that peace which passeth understanding.

[1] The same as the "inflamed by prayer" of Abramelin.

[2] "The Noble Eightfold Path," by James Allen, p. 213.

[3] Whilst in meditation, frequently a kind of inverted Manichaeism develops and takes possession of it. Nature appearing as a great evil and fatal force, unwittingly developing within itself a suicidal Will called Buddha or Christ. This perhaps is most easily explained by imagining "Mâyâ" to be a circle of particles moving from right to left which, after a time, through its own intrinsic motion, sets up within itself a counter motion, a kind of backwater current which moves in the opposite direction, from left to right, and little by little destroys the Mâyâ circle; and then, becoming Mâyâ, in its turn sets up a counter circle which in time will likewise be destroyed. The outer circle is the world Mâyâ, or the Sahasrâra Chakkra, the inner recoil—the Bôdhi Satva, the Buddha, the Christ.

Thus is fulfilled, again and again, the great prophecy: "Whenever the dhamma decays, and a-dhamma prevails, then I manifest myself. For the protection of the good, for the destruction of the evil, for the firm establishment of the National Righteousness I am born again and again."

3. *Right Speech.*

Right Speech is a furthering of Right Aspirations. It consists of a discipline wherein a man not only converses with his Holy Guardian Angel, but outwardly and inwardly lives up to his holy conversation, turning his whole life into one stupendous magical exercise to enter that silence which is beyond all thought.

4. *Right Acts or Right Conduct.*

Having become obedient to his Holy Guardian Angel (the aspirant's spiritual Guru), or to the Universal Law, as the Buddhist prefers to call it, man naturally enters the stage of Right Conduct, which brings with it supernormal or magical powers. Self is now put aside from action as well as from speech, and the striver only progresses by a stupendous courage and endurance. The canonical Buddhists, however, strenuously deny the value of these magical powers, Iddhis or Siddhis, and attribute the purification of the striver, the attainment of the state of "stainless deeds," to the great love wherein he must now enshrine all things. In detail, the difference between Buddhism and the Yoga are verbal; in essence, man, at this stage, becomes the lover of the world, and love is the wand of the magician, that wand which conquers and subdues, vivifies, fructifies and replenishes the worlds, and like the Caduceus of Hermes it is formed of two twining snakes.

5. *Right Livelihood.*

Up to this stage man has been but a disciple to his Holy Guardian Angel, but now he grows to be his equal, and in the flesh becomes a flame-shod adept whose white feet are not soiled by the dust and mud of earth. He has gained perfect control over his body and his mind; and not only are his speech and actions right, but his very life is right, in fact his actions have become a temple wherein he can at will withdraw himself to pray. He has become a priest unto himself—his own guardian; he may administer to himself the holy sacrament of God in truth and in right, he has become exempt from the shackles of earth. He is the Supreme Man, one step more he enters the Sanctuary of God and becomes one with the Brotherhood of Light.

Up to this stage progress has meant work, work terrible and titanic; one great striving after union which roughly may be compared to the five methods of Yoga.

From this fifth stage work gives place to knowledge, Qabalistically the aspirant enters Daäth.

6. *Right Effort.*

Man is now master of virtue and vice and no longer their slave, servant, enemy or friend. The LVX has descended upon him, and just as the dew of the moon within the Sahasrâra Chakkra

falling upon the two-petalled Ājnâ-lotus causes the leaves to open out, so now does this celestial light lift him out and beyond the world, as wings lift a bird from the fields of earth, encompassing him, extending to his right hand and to his left like the wings of the solar globe which shut out from the ruby ball the twin serpents which twine beneath it.[1]

> . . . Having purified himself, he understands the perfect life; being a doer of Holiness, he is a knower of Holiness; having practised Truth, he has become accomplished in the knowledge of Truth. He perceives the working of the inner Law of things, and is loving, wise, enlightened. And being loving, wise and enlightened, he does everything with a wise purpose, in the full knowledge of what he is doing, and what he will accomplish. He wastes no drachm of energy, but does everything with calm directness of purpose, and with penetrating intelligence. This is the stage of Masterly Power in which effort is freed from strife and error, and perfect tranquillity of mind is maintained under all circumstances. He who has reached it, accomplishes everything upon which he sets his mind.[2]

7. *Right Thought.*

So filled with understanding is he now that he becomes, as it were, the actual mind of the universe, nothing remains uncomprehended; he comes face to face with his goal, he sees HIMSELF as one who gazes into a mirror.

[1] The two serpents and central rod of the Caduceus are in Yoga represented by the Idâ, Pingalâ and Sushumnâ. The wings closed, to the Ājnâ-lotus; open and displaying the solar disk, to the Sahasrâra Chakkra.

[2] "The Noble Eightfold Path," by James Allen, p. 216.

8. *Right Meditation, or the Right State of a Peaceful Mind.*

The glass vanishes and with it the reflection, the illusion of Mara, or of Mâyâ. He is Reality! He is Truth! He is Âtman! He is God. Then Reality vanishes. Truth vanishes. Âtman vanishes. God vanishes. He himself vanishes. He is past; he is present; he is future. He is here, he is there. He is everything. He is nowhere. He is nothing. He is blessed, he has attained to the Great Deliverance. He IS; he IS NOT. He is one with Nibbâna.[1]

[1] Another and perhaps a more comprehensive way of attributing the Noble Eightfold Path to the Tree of Life is as follows: The first and second steps—Right Comprehension and Right Resolution, may, from their purging nature, fitly be compared to Yama and Niyama and also to the Earthy and Lunar natures of Malkuth and Yesod. The third and fourth—Right Speech and Right Action, in their yearning and striving, are by nature as unbalanced as Hod and Netzach which are represented by Fire and Water and by Mercury and Venus respectively. Then comes the fifth stage of poise—Right Livelihood; this is also a stage of exemption from worldly motion, and a stage which brings all below it to a finality and which may be compared to Tiphereth in its Solar Aspect, or to the Manipûra Chakkra. The sixth and seventh stages—Right Effort and Right Thought—are stages of "definitely directed power" closely related to Geburah and Chesed—Mars and Jupiter. And then finally comes the eighth stage—Right Meditation, again a summary of the three stages below it, which may be compared to the Three Supernals, or the Sahasrâra Chakkra.

CHAPTER XII

AN ANALYSIS AND A SUMMARY

Now that I have come to the end of this little book, let us turn back on the upward slope and survey the road which winds beneath us, and lose not heart when but little of it can be seen, for the mountain's side is steep, and the distance from our last halting-place seems so short, not on account of our idleness, but because of the many twists and turnings that the road has taken since we left our camp below, when the sun was rising and all was golden with the joy of great expectations. For, in truth, we have progressed many a weary league, and from this high spot are apt to misjudge our journey, and belittle our labours, as we gaze down the precipitous slope which sweeps away at our feet.

Contemplating what has been written, at least one fact must become apparent to the student, namely, that Yoga and Buddhism are one in essence, both being but one path to deliverance and to attainment. When we walk on the right-hand side we are Yogîs, when on the left Buddhists, and when in the centre we are following

the great road of the Qabalah, that Universal Cypher of all mystical systems. The key to deliverance is meditation, which opens the lock of concentration; then the door of attainment swings open and the aspirant enters a higher dimension of consciousness—the super-conscious world. Just as our normal consciousness grasps the form of the three dimensional world in which we live, so now does our super-consciousness grasp the form of the fourth dimensional world we have entered and, looking back on the world below, discovers that it is but a mathematical quantity which, when compared to Reality, is a veritable illusion. Here then is a summary of our work.

The key is meditation. At first, should the meditator practise with his eyes open, the number of breaks will in their swift succession form almost one unbroken interruption. Again, should the eyes be closed, then the ears detecting the slightest sound, the flow of the will will be broken, just as the faintest zephyr, on a still evening, will throw out of the perpendicular an ascending column of smoke. But presently, as the will gains power, the sense of hearing, little by little, as it comes under control, is held back from hearing the lesser sounds, then the greater, and at length all sounds. The vibrations of the will having repelled the sound vibrations of the

air, and brought the sense of hearing into equilibrium. Now the upward mounting filament of smoke has become the ascending columns of a great volcano, there is a titanic blast behind it,—a will to ascend. And as the smoke and flame is belched forth, so terrific is its strength, that even a hurricane cannot shake it or drive it from its course.

As the five senses become subdued, fresh hosts of difficulties spring up irrationally from the brain itself. And, whichever way we turn, a mob of subconscious thoughts pull us this way and that, and our plight in this truculent multitude is a hundred times worse than when we commenced to wrestle with the five senses. Like wandering comets and meteorites they seemingly come from nowhere, splash like falling stars through the firmament of our meditation, sparkle and are gone; but ever coming as a distraction to hamper and harass our onward march.

Once the mind has conquered these, a fresh difficulty arises, the danger of not being strong enough to overcome the occult powers which, though the reward of our toils, are liable, like the Queen in her bedchamber, to seduce the Conqueror in spite of his having conquered the King her husband, and secretly slay him as he sleeps in her arms. These are the powers known in the West as the miraculous powers, in the East as Siddhis.

The mind is now a blank, the senses have been subdued, the subconscious thoughts slain; it stretches before us like some unspotted canvas upon which we may write or paint whatever we will. We can produce entrancing sounds at will, beautiful sights at will, subtle tastes and delicious perfumes; and after a time actual forms, living creatures, men and women and elementals. We smite the rock, and the waters flow at our blow; we cry unto the heavens, and fire rushes down and consumes our sacrifice; we become magicians, begetters of illusion, and then, if we allow ourselves to become obsessed by them, a time comes when these illusions will master us, when the children we have begotten will rise up and dethrone us, and we shall be drowned in the waters that now we can no longer control, and be burnt up by the flames that mock obedience, and scorn our word.

Directly we perform a miracle we produce a change: a change is Mara the Devil, and not God the Changeless One. And though we may have scraped clean the palimpsest of our mind, our labours are in vain, if, when once it is stretched out spotless before us, we start scribbling over it our silly riddles, our little thoughts, our foolish "yeas" and "nays." The finger of God alone may write upon it, cleanly and beautifully, and the words that are written cannot be read by the eye or in the heart of man, for alone

can they be understood by him who is worthy to understand them.

When once the aspirant has accomplished this cleansing of the book of his mind he must next obtain that fine proportion, that perfect adjustment, that balancing of the forces of the will, which lie before him like the chemicals in the crucible of a Chemist, before applying that certain heat which dissolves all into one. His desire to rule by the sceptre he has won must be resisted, he must transcend it and rule the forces of this world, not by the authority that has been given to him, but by his own essential greatness. And just as Mendeljeff, by his law of periodicity, foreshadowed the existence of undiscovered elements, so must the aspirant, by the law of the Correspondences of the Ruach, prove not only historically, philosophically, theologically and mythologically the existence of the everywhere proclaimed Jechidah as being one, but in a lesser degree, that when an Egyptian thought of Ptah, a Greek of Iacchos, a Hindu of Parâbrâhman and a Christian of the Trinity as an Unity, they were not thinking of four Gods, but of one God, not of four conditions but of one condition, not of four results but of one result; and, that should they set out to attain unity with their ideal, the stages they would progress through would be in all cases essentially the same, the

differences, if any, being due to the mental limitations of the experimenter, his education and prejudices, and not because the roads were dissimilar. Thus, by this law can he with certainty predict that, if a certain exercise is undertaken, certain stages will be passed through, and what these stages mean relatively to the final result, irrespective of the creed, caste, or sect of the practicer.

Further, he will discover beyond doubt or quibble, that the terrific strain caused by the Eastern breathing exercises is no whit greater or less than that resulting from The Acts of Worship in an operation of Ceremonial Magic; that Dhâranâ and the Mantra Yoga are in effect none other than a paraphrase of the Sacred Magic and the Acts of Invocation; and ultimately that the whole system of Eastern Yoga is but a synonym of Western Mysticism. Starting from the root, he will by now have crept sufficiently far through the darkness of the black earth to predict a great tree above, and to prophesy concerning a Kingdom of Light and Loveliness; and, as a worm will detect its approach to the earth surface by the warmth of the mould, so will he detect by a sense, new and unknown to him, a world as different from the world he lives in as the world of awakenment differs from the world of dreams. Further, will he grow to understand, that, though

as a sustenance to the tree itself one root may not be as important as another, yet that they all draw their strength from the self-same soil, and ultimately unite in the one trunk above. Some are rotten with age, some in a dying condition, some again are but feeders of useless shoots; but more sympathetically, more scientifically, they are all of one kind, the roots of one actual living tree, dissimilar in shape but similar in substance, and all are working for one definite end.

Thus will the aspirant learn that Yoga is but the Art of uniting the mind to a single idea; and that Gnâna-Yoga, Raja-Yoga, Bhakta-Yoga and Hatha-Yoga[1] are but one class of methods leading to the same result as attained to by The Holy Qabalah, The Sacred Magic, the Acts of Worship and The Ordeals of Western Ceremonial Magic. These again are but subsections of that One Art, the art of uniting the mind to a single idea. Further, that all these, The Union by Knowledge, The Union by Will, The Union by Love, The Union by Courage find their vanishing point in the Supreme Union through Silence; that union in which understanding fails us, and beyond which we can no more progress than we

[1] To which may be added Mantra Yoga and Karma Yoga, which correspond with The Invocation and The Acts of Service and represent Union through Speech and Union through Work.

can beyond the equilibrium set forth as the ultimate end by Gustave le Bon. There all knowledge ceases, and we, like Bhâva when he was questioned by Vashkali, can only expound the nature of this Silence, as he expounded the nature of Brâhman, by remaining silent, as the story relates :

> And he said, " Teach me, most reverend Sir, the nature of Brâhman." The other however remained silent. But when the question was put for a second and third time he answered, " I teach you indeed, but you do not understand; this Âtman is silent."

This Silence is the goal of the aspirant, and though from the ridge of the great mountain upon which he stands, the summit may seem but a furlong above him, it is in truth many a year's weary march away, concealed by ridge upon ridge each of which as it is gained presents an increasing difficulty.

This Silence, or Equilibrium, is described in the " Shiva Sanhita " [1] as Samâdhi :

> When the mind of the Yogî is absorbed in the Great God,[2] then the fulness of Samâdhi [2] is attained, then the Yogî gets steadfastness.[3]

From this point I will for a moment turn back

[1] " Shiva Sanhita," chap. v. p. 155.

[2] Âtman, Pan, Harpocrates, whose sign is silence, etc., etc.

[3] Equilibrium, Silence, Supreme Attainment, Zero.

and examine some of the minor difficulties the occidental will discover in the Yoga system. He will soon realize that, in so hot-blooded a race as the Hindus, it is absolutely necessary before a Chela can be accepted by a Guru to castrate him morally and mentally.[1] This being so, we find, therefore, that almost every master of note, from Sankarâchârya to this day, insists on the maintenance to the letter of the rules of Yama and Niyama, that is absolute Chastity in body and mind amongst their pupils.[2]

Now the aspirant will soon learn that the strict letter of the law of chastity has no more to do with the ultimate success of attainment than refusing to work on a Sabbath has to do with a free pass to the Celestial Regions, unless every act of chastity is computed and performed in a magical manner, each act becoming as it were a link in one great chain, a formula in one great operation, an operation not leading to chastity,

[1] As for women they are considered beyond the possibility of redemption, for in order of re-incarnation they are placed seven stages below a man, three below a camel, and one below a pig. Manu speaks of "the gliding of the soul through ten thousand millions of wombs." And if a man steal grain in the husk, he shall be born a rat; if honey, a great stinging gnat; if milk, a crow; if woven flax, a frog; if a cow, a lizard; if a horse, a tiger; if roots or fruit, an ape; if a woman, a bear. "Institutes of Manu," xii. 55–67.

[2] We find Christ insisting on this absolute chastity of body and mind and for similar reasons.

the symbol, but beyond chastity to the essence itself—namely, the Ātman—Adonai.[1]

Examining Buddhism, the greatness of the Buddha at first attracts us, but on turning to the dogmatic literature of Buddhism we find that behind its unsworded Cromwellian Colossus,[2] with all his rigid virtues, his stern reasoning, his uncharitableness, judicialism and impartiality,

[1] The reason for this is very simple. Take for example a glutton who lives for his palate and his stomach; he is always longing for tasty foods and spends his whole life seeking them. Let us now substitute the symbol of the Augoeides or Âtman for that of food and drink, let him every time he thinks of food and drink push the thought aside and in its place contemplate his Higher Self, and the result is an unconscious invocation of the Âtman, Augoeides, or Higher Self. If the aspirant be an artist let him do the same with his art; if a musician, with his music; if a poet, with his verses and rhymes. For the best foundation to build upon is that which a man *loves best.* It is no good asking a glutton who does not care a row of brass pins for music to turn music into a magical formula, neither is it of the slightest use to impress upon a clean-minded individual the necessity of living a chaste life. It is like tapping Samson on the shoulder, just after he has carried the gates of Gaza on to the top of the hill before Hebron, and saying: "My good boy, if you ever intend becoming strong, the first thing you must do is to buy a pair of my four-pound dumb-bells and my sixpenny book on physical culture."

[2] The Buddha (it is true) did not encourage bloodshed; but as one writer has said, many of his present-day followers are quite capable of killing their own brothers for five rupees. The Western theory that Buddhists are lambs and models of virtue is due to the fact that certain Western vices are not so congenial to the Asiatic as they are to the European; and not because Buddhists are incapable of enjoying themselves.

slinks a pack of followers, stubborn, puritanic, and pharisaical as any seventeenth-century presbyter, as narrow-minded as any present-day Bethelite and Baptist.[1]

The dogmatism of literal Buddhism appals us. The Five Precepts, which are the Yama and Niyama of Buddhism, we at once see, in spite of Nâgâsena and King Milinda, must be broken by every Arahat each time he inhales a breath of air. They are as absurd as they are valueless. But behind all this dogmatic pedantry sits the Buddha in silent meditation; so that the aspirant soon discovers that by stripping his body of all these tawdry trappings, and by utterly discarding the copy-book precepts of Baptistical Buddhists, the Four Noble Truths are none other than the complete Yoga, and that in The Three Characteristics[2]

[1] Buddhism as a schism from the Brahminical religion may in many respects be compared with Lutheranism as a schism from the Catholic Church. Both Buddha and Luther set aside the authority of miracles, and appealed to the reason of the middle classes of their day. The Vedas were the outcome of aristocratic thought; and so in truth was the Christianity of Constantine and the Popes, that full-blooded Christianity which so soon swallowed the mystical Christ and the anæmic communism of the *canaille* which followed him. Conventional Buddhism is pre-eminently the "nice" religion of the bourgeoisie; it neither panders to the superstition of the masses nor palliates the gallantries of the aristocracy; it is essentially middle-class; and this no doubt is the chief reason why it has met with a kindly reception in democratic countries.

[2] Anikka, Change; Dukka, Sorrow; Anatta, Absence of an Ego.

the summit of philosophy (The Ruach) has been reached.

The terrific strain of Âsana and Prânâyâma, the two chief exercises of Hathavidya, are not only methods of great use as a sedative before commencing a Magical Operation, but methods of inordinate importance to such aspirants, who, having discarded the Shibboleths of sect, have adopted the fatuities of reason. For it is more difficult for one who has no natural magical aptitude, and one, who perhaps has only just broken away from faith and corrupted ritual, to carry out an operation of Western Magic, than it is for him to sit down and perform a rational exercise, such as the Prânâyâma exercises of Yoga, which carry with them their own result, in spite of the mental attitude of the Chela towards them, so long as the instructions of the Guru are properly observed.[1]

As I have already pointed out, the mere fact of sitting for a period in a certain position, of inhaling, exhaling and of holding the breath, brings with it, even in the case of the most obdurate sceptic,

[1] Prânâyâma acts on the mind just as calomel acts on the bowels. It does not matter if a patient believes in calomel or not. The physician administers it, and even if the patient be a most hostile Christian Scientist, the result is certain. Similarly with Prânâyâma, the Guru gives his Chela a certain exercise, and as surely as the calomel voided the noxious matter from the intestines of the sufferer, so will the Prânâyâma void the capricious thoughts from the mind of the disciple.

a natural concentration, an inevitable Pratyâhâra, which develops in the aspirant the Siddhis, those seemingly miraculous powers which distinguish an Adeptus Major from an Adeptus Minor.

From this discovery we may make yet another,[1] and this time one of still greater importance. This is, that if the Adept, when once the Siddhis are attained, by a self-control (a still higher concentration) refuses to expend these occult powers,[2] by degrees he accumulates within himself a terrific force. Charged like a Leyden jar, instantaneously can he transmute this power into whatever he wills; but the act brings with it a recoil, and causes an exhaustion and a void which nullifies the powers gained. Ultimately it can be proved that it is rather by the restraint of these occult (mental) powers than by that of the bodily ones that Ojas is produced.[3]

[1] By discovery I mean individual experiment resulting in personal discovery; another person's discovery only begets illusion and comment. Individual discovery is the only true discovery worth consideration.

[2] Nearly all the Masters have been cautious how they handled this power; generally refusing to expend it at the mere caprice of their followers or opponents. The Siddhis are like the Gold of the Alchemist. Once discovered it is kept secret, and the more secretly it is kept and the more it is hoarded the richer becomes the discoverer, and then a day will come wherein he will be able to pay his own ransom, and this is the only ransom that is acceptable unto God.

[3] Possibly the restraint of Brâhmachârya produced the Siddhis, and that further restraint in its turn produced an accumulation of these occult powers, the benefit accruing being placed to the credit of the bodily powers.

Surely by now we have learnt that there is more than one way of opening the Lion's Mouth; and that gentleness and humility will often succeed where brutality and much boasting are prone to fail. The higher we ascend into the realms of the Ruach the more we realize the folly of performing wonders before a mob of gargoyle-headed apes, of pulling the strings of mystical marionettes and reducing ourselves to the level of an occult Punch and Judy showman. Once we have attained to powers that are beyond the normal, we must carry them secretly, like some precious blade of Damascus steel, hidden in a velvet sheath, concealed from view, but ever ready to hand. We must not display our weapon to the wanton, but we must keep it free from rust, sharp and glittering bright, so that when the time comes wherein *we are called* to use it, it may leap forth from its sheath and silently deliver us from Mara, without even so much as grating against the bones.

Ex Deo Nascimur
In Jesu Morimur
Per Spiritum Sanctum Reviviscimus.

APPENDIX I

THESE sounds are known as the Voice of the Nâdâ, and are a sure sign that progress is being made. They are the mystical inner sounds which proceed from the Anâhata Chakkra. According to the Hatha Yoga Pradipika these sounds proceed from the Sushumnâ. " They are in all of ten sorts; buzzing sound, sound of the lute, of bells, of waves, of thunder, of falling rain, etc."

Close the ears, the nose, the mouth and the eyes; then a clear sound is heard distinctly in the Sushumnâ (which has been purified by Prânâyâma).[1]

The " Pradipika " further states that in all Yoga practices there are four stages. Arambha, Ghata, Parichaya and Nishpatti. In the first (Arambhavastha) that is when the Anâhata Chakkra is pierced by Prânâyâma various sweet tinkling sounds arise from the Âkâsa of the heart.

When the sound begins to be heard in the Shunya (Âkâsa) the Yogî possessed of a body resplendent and giving out sweet odour, is free from all diseases and his heart is filled (with Prâna).[2]

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[1] " Hatha Yoga Pradipika," p. 91. The description here is of the Shanmukhi Mudrâ.

[2] *Ibid.*, p. 92.

In the second stage (Ghatâvasthâ) the Prâna becomes one with the Nâdâ in the Vishuddhi Chakkra and makes a sound like that of a kettle-drum; this is a sign that Brâmhânanda is about to follow. In the third stage (Parichayavastha) a sound like a drum is heard in the Ājnâ Chakkra. Having overcome the blissful state arising from hearing the sounds the Yogî begins to experience a greater bliss from the increasing realization of the Ātman.

The Prâna, having forced the Rudra Granthi existing in the Âjnâ Chakkra goes to the seat of Îshwara. Then the fourth state (Nishpatti) sets in; wherein are heard the sounds of the flute and Vina (a stringed instrument).[1]

At this stage the Prâna goes to the Brâmharandhra, and enters the Silence.

This is all most beautifully described in the various Shastras. In the Shiva Sanhita we read:

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp; after this, by the gradual practice of Yoga,[2] the destroyer of the darkness of the world, he hears the sounds of the ringing bells, then sounds like roars of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O My Beloved!

28. When the mind of the Yogî is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.[3]

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[1] "Hatha Yoga Pradipika," p. 93.

[2] Chiefly by the Yoga of Nâdâ-Laya, a Dhyâna.

[3] "Shiva Sanhita," chap. v. p. 42.

H. P. Blavatsky, in " The Voice of the Silence," classifies these sounds under seven distinct heads.

> The first is like the nightingale's sweet voice chanting a song of parting to its mate.
>
> The second comes as the sound of a silver cymbal of the Dhyânas, awakening the twinkling stars.
>
> The next is as the plaint melodious of the ocean-sprite imprisoned in its shell. And this is followed by the chant of vina.
>
> The fifth like sound of bamboo-flute shrills in thine ear. It changes next into a trumpet-blast.
>
> The last vibrates like the dull rumbling of a thunder cloud.
>
> The seventh swallows all the other sounds. They die, and then are heard no more.[1]

The " Hatha Yoga Pradipika " is a great deal more exact in its description of these sounds than the famous Theosophist; concerning them, Swâtmârâm Swâmi writes :

> In the beginning, the sounds resemble those of the ocean, the clouds, the kettledrum, and Zarzara (a sort of drum cymbal); in the middle they resemble those arising from the Mardala, the conch, the bell and the horn.
>
> In the end they resemble those of the tinkling bells, the flutes, the vina, and the bees. Thus are heard the various sounds from the middle of the body.
>
> Even when the loud sounds of the clouds and the kettledrum are heard, he should try to fix his attention on the subtler sounds.
>
> He may change his attention from the lull to the subtle sounds, but should never allow his attention to wander to other extraneous objects.

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[1] " The Voice of the Silence," pp. 24, 25.

The mind fixes itself upon the Nâdâ to which it is first attracted until it becomes one with it.[1]

Many other passages occur in this little text-book on Yoga dealing with these mystical sounds, some of them of a combined beauty and wisdom which it is hard to rival. Such as :

When the mind, divested of its flighty nature, is bound by the cords of the Nâdâ, it attains a state of extreme concentration and remains quiet as a bird that has lost its wings.

Nâdâ is like a snare for catching a deer, *i.e.*, the mind. It, like a hunter, kills the deer.

The mind, having become unconscious, like a serpent, on hearing the musical sounds, does not run away.

The fire, that burns a piece of wood, dies, as soon as the wood is burnt out. So the mind concentrated upon the Nâdâ gets absorbed with it.

When the Antahakârana, like a deer, is attracted by the sound of bells, etc., and remains immovable, a skilful archer can kill it.

Whatever is heard of the nature of sound is only Shakti.[2]

The conception of Âkâsa (the generator of sound) exists, as long as the sound is heard. The Soundless is called Parâbrâmhâ or Parâmatmâ.[3]

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[1] "Hatha Yoga Pradipika," chap. iv. p. 96. For some of these sounds, also see Brâhmavidyâ, 13, Dhyânabindu, 18 and the "Hamsa Upanishad," p. 4.

[2] Mental or bodily attributes.

[3] "Hatha Yoga Pradipika," pp. 97–100. Also, "Amrita-bindu Upanishad," p. 24.

APPENDIX II

Most Buddhists will disagree when they read this; but, in spite of their statement that the Hindu Nirvana, the absorption into Brâhman, corresponds not with their Nibbâna, but with their fourth Arupa-Vimokha, I, nevertheless, maintain, that in essence Nirvâna and Nibbâna are the same, or in detail, if logic is necessary, in so illogical an argument, it certainly sides rather with Nirvâna than Nibbâna. Nibbâna is final, says the Buddhist, when once an individual enters it there is no getting out again, in fact it is a kind of Spiritual Bastille, for it is Niccain, changeless; but Brâhman is certainly not this, for all things in the universe originated from him. This is as it should be, though I see little difference between proceeding from to proceeding to, when it comes to a matter of first and last causes. The only reason why the Buddhist does not fall into the snare, is, not because he has explained away Brâhman, but because he refuses to discuss him at all. Further the Buddhist argues that should the Brahmin even attain by the exaltation of his selfhood to Ârupa Brâhmâ-loka, though for a period incalculable he would endure there, yet in the end Karma

would once again exert its sway over him, "and he would die as an Arupabrâhmâloka-Deva, his Sankharas giving rise to a being according to the nature of his unexhausted Karma." In "Buddhism," vol. i. No. 2, p. 323, we read: "To put it another way; you say that the Universe came from Brâhman, and that at one time naught save the Brâhman was. Then "In the beginning Desire arose in it, which was the primal germ of Mind." Where did that desire come from, if the Brâhman was the All, and the Unchangeable. . . . Again, if the Brâhman was the All, and was perfect, then what was the object of this emanation of a Sorrow-filled Universe?" The Vedântist would naturally answer to this: "To put it in another way; you say that the Universe will go to Nibbâna, and that at one time naught save Nibbâna will be. Then in the end Desire dies in it, which was the primal germ of mind. Where will that desire go to, if Nibbâna will be the All, and the Unchangeable. . . . Again, if Nibbâna will be the All, and will be perfect, then what will be the object of this emanation of a Sorrow-filled Universe?" This is all the merest twaddle of a Hyde Park atheist or Christian Evidence preacher. Granted the Hindu Brâhman is rationally ridiculous, nevertheless it is more rational to suppose a continuous chain of sorrowful universes and states of oblivion than an

unaccounted-for state of sorrow and an unaccountable finality. It is as rational, or irrational, to ask where "Brahman" came from, as it is to ask where "Karma" came from. Both are illusions of thought, and as discussion of the same will only create a greater tangle than ever, let us cut the Gordian knot by leaving it alone, and set out to become Arahats, and enter the house which so mysteriously stands before us, and see what is really inside it, instead of mooning in the back garden and speculating about its contents, its furniture, the size of its rooms, and all the pretty ladies that scandal or rumour supposes that it shelters. To work! over the garden wall, and with Romeo cry:

> Can I go forward when my heart is here,
> Turn back, dull earth, and find thy centre out.